THE

Church Catechism EXPLAIN'D,

And PROV'D, by

Apt Texts of Scripture.

Divided into XXVI Parts.

Recommended by His Grace

NARCISSUS,

Lord ARCHBISHOP of

DUBLIN,

For the Use of his Diocess.

Train up a Child in the way he should go; and when he is old, he will not depart from it. Prov. 22. 6.

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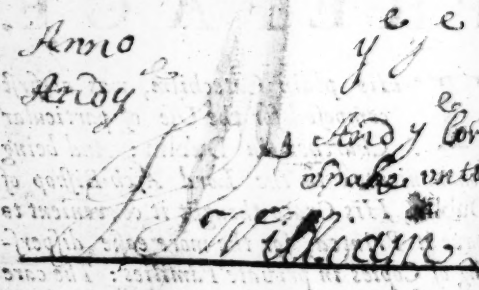
THE PREFACE.

THis plain Catechiſm, was at firſt compoſed for the Uſe of particular Churches in Dublin: And being communicated to the Lord Arch-Biſhop of Dublin, His Grace thought it convenient to have it Printed, for the more eaſie diſperſing of Copies in private Families: The care of Parents, Maſters and Miſtriſſes being very neceſſary to the fitting Children and Servants for publick Examination.

And as the ſhortneſs of the Anſwers in this Catechiſm does render the Task leſs difficult to thoſe that Inſtruct; So it may be reaſonably expected, that great Benefit will redound to thoſe who are Inſtructed: both from their Learning the Scripture Proofs by way of Anſwer, and alſo from their Repeating the Queſtion in the Anſwer, (where neceſſary.) For as by the One, the Anſwer is made an intire Propoſition, whereby they

may the better understand it: So by the Other, being train'd up from Children, in the Knowledg of the Holy Scriptures, they will be the more firmly settled in the Principles of the Christian Religion. Amen.



THE

Church Catechism Explain'd, with Scripture-Proofs.

Part I.

YOU come hither to say your Catechism:

Quest. What do you mean by the word Catechism?

Answ. By the Word Catechism I mean: An instruction to be learn'd of every Person, before he be brought to be confirm'd by the Bishop.

Q. What do you learn by that Instruction?

A. By the Instruction in the Catechism I learn the Principles of the Christian Religion.

Q. What is it to be a Christian?

A. A Christian is one who believes the doctrine of Christ.

Q. Where were those that believ'd the doctrine of Christ, first called Christians?

A. At *Antioch.*

Q. How do you prove it?

A. I prove it from *Acts* 11. vers. 26. *And the Disciples were called Christians first at Antioch.*

Q. Have you any thing which particularly signifies your being a Christian?

A. Yes, my Christian Name.

Q. What is your Name?

A. N. or N.

Q. Why do you call that your Christian Name?

A. Because it was given me when I was made a Christian?

Q. Have you not another Name?

A. Yes, my Sirname, or the Name that I had from my Father.

Q. Why do you answer by your Christian Name, rather then your Sirname?

A. Because it is more honourable to be related to Christ, then to any Man, tho the greatest upon Earth.

Q. Who gave you your Christian Name?

A. My Godfathers and Godmothers/ in my Baptism/ wherein I was made a member of Christ/ a Child of God/ and an Inheritor of the Kingdom of Heaven?

Q. Why do you call them Godfathers and Godmothers?

A. I call them Godfathers and Godmothers, because they presented me to my Baptism, when I entred into the Covenant with Christ, and then ingag'd to God, and the Church, to see me brought up in the Christian Religion, to perform my part of the Covenant, and so became my spiritual Parents.

Q. Why had you Godfathers, and Godmothers, to answer for you, and give you your Name, rather then your Parents?

A. For better security in a case of so great moment.

Q. What priviledges had you by your Baptism?

A. By my Baptism I had three great priviledges.

Q. What is the first priviledg of your Baptism?

A. The first priviledg of my Baptism is, To be a member of Christ.

Q. What do you mean by being a member of Christ?

A. I mean the being united to that spiritual body the Church, whereof Christ is the head, and from whom I derive power to live as a Christian.

Q. How

Q. How do you prove, that by Baptism we are united to that Spiritual Body, the Church, whereof Christ is the Head?

A. I prove it from 1 Cor. 12. 12, 13. *For as the Body is one, and has many members, and all the members of that one body being many, are one body: So also is Christ, for by one Spirit, are we all baptized into one body* ——

Q. What is the second priviledg of your Baptism?

A. The second priviledg of my Baptism is, **To be a Child of God.**

Q. From whence do you prove that Christians are Children of God?

A. I prove it from 1 John. 3. verf. 2. *Beloved now are we the Sons of God.*

Q. What were you before?

A. A Child of Wrath.

Q. How were you made a Child of God?

A. I was made a Child of God by Adoption.

Q. What do you mean by Adoption?

A. By Adoption is meant not born, but admitted, or taken into the number of Gods Children thro' Christ.

Q. How do you prove that we are adopted or made the Children of God thro' Christ?

A. I prove it from Galat. 3. verf. 26. *For ye are all the Children of God by Faith in Christ Jesus.*

Q. What is the third priviledg of your Baptism?

A. The third priviledg of my Baptism is, **To be an Inheritor of the Kingdom of Heaven.**

Q. How are you an Inheritor of the Kingdom of Heaven?

A. I am an Inheritor of the Kingdom of Heaven, because I have a promise of that inheritance of which Christ has actually taken possession in my behalf.

Q. Where have you the promise of a heavenly Kingdom?

A. In St. Luke 12. verf. 32. *Fear not little flock, it is your Fathers good pleasure, to give you the Kingdom.*

Q. Is that promise absolute?

A. No, the promise is conditional, which I may surely obtain, if I lead a Christian life.

Q. How do you prove the promise of eternal happiness to be conditional?

A. I prove that the promise of eternal happiness is conditional from Rom. 2. vers. 7. where S. Paul say's, That those who *by patient continuance in well doing seek for Glory, Honour, and Immortality, shall have eternal life* at the day of Judgment, *when God shall render to every one according to his Works.*

Part II.

YOU told me what you were made in Baptism, and what you were to expect thereby, if you perform'd the conditions promised for you.

Q. What did your Godfathers and Godmothers then promise for you?

A. They did promise, and vow, three things in my Name: First, That I should renounce the Devil, and all his Works, the Pomps, and Vanities of this wicked World.

Secondly, That I should believe all the Articles of the Christian Faith.

And Thirdly, That I should keep Gods holy Will and Commandments, and walk in the same all the days of my life.

Q. What was the first thing that was promised and vowed in your Name, at your Baptism?

A. That I should renounce the Devil, and all his Works, the Pomps, and Vanities of this wicked World, and all the sinful lusts of the flesh.

Q. What do you mean by the Devil?

A. I mean, every one of those envious evil Angels,

or Spirits, who by their disobedience having lost their own happiness, maliciously endeavour to deprive us of ours.

Q. How do you prove that there are such evil Angels?

A. I prove that there are evil Angels from St. Jude vers. 6. *And the Angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness unto the Judgment of the great day.*

Q. How do you prove that the Devil endeavours to deprive us of our happiness?

A. I prove it from St. Peter 5. vers. 8. *Be sober, be vigilant, because your adversary the Devil, as a roaring Lyon, walketh about, seeking whom he may devour.*

Q. What do you mean by renouncing the Devil?

A. By renouncing the Devil I mean, to forsake, defy and resist him.

Q. What do you mean by the Works of the Devil?

A. By the Works of the Devil I mean all sin whatsoever, to which the Devil continually tempts us.

Q. How do you prove that Sin is the Work of the Devil?

A. I prove Sin to be a Work of the Devil from 1 Joh. 3. vers. 8. *He that committeth Sin is of the Devil, for the Devil sinneth from the beginning.*

Q. Ho do you prove you are to renounce the Devil?

A. I prove it from St. James 4. vers. 7. —— *Resist the Devil, and he will flee from you.*

Q. What do you mean by the wicked World?

A. By the wicked World I mean all the customes of the World, that intice to sin.

Q. What do you mean by the Pomps thereof?

A. By the Pomps of the World I mean Riches, Honours, and Pleasures.

Q. Are Riches, Honours, and Pleasures then unlawful?

A. Yes, Riches, Honours, and Pleasures are unlawful, so far as they prove Snares to lead Men to sin.

Q. How

Q. How must you renounce these Pomps of the World?

A. I must renounce the Pomps of the World, by refraining from Pride, Ambition, and Covetousness, and from all excess in the use of Gods Creatures.

Q. How do you prove that you are thus to renounce them?

A. I prove it from 1 John 2. vers. 15, 16. *Love not the World, nor the things that are in the World, if any Man love the World, the Love of the Father is not in him. For all that is in the World, the lust of the Flesh, and the lust of the Eyes, and the pride of the life is not of the Father, but is of the World.*

Q. What do you mean by the sinful lusts of the Flesh?

A. By the sinful lusts of the Flesh I mean all impure desires disorderly *affections*, and vitious *inclinations*.

Q. How do you prove that you are to renounce the lusts of the Flesh?

A. I prove it from 1 Pet. 2. vers. 11. *Dearly beloved, I beseech you as Strangers and Pilgrims to abstain from fleshly lusts, which war against the Soul.*

Q. What further reason have you to renounce the sinful lusts of the Flesh?

A. I have further reason to renounce them, because Christ tells us, that they defile or corrupt a Man.

Q. Where does Christ tells us so?

A. In St. Mark 7 vers. 21, 22, 23. *For from within, out of the Heart of Man proceed evil thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, an evil Eye, Blasphemy, Pride, Foolishness: All these evil things come from within, and defile the Man.*

Part III.

Quest. WHat is the second thing, that your Godfathers and Godmothers promised for you?

A. That I should believe all the Articles of the Christian Faith.

Q. Where are these Articles to be found?

A. In the holy Scriptures, the chiefest points whereof, are briefly summ'd up in that which is called the Apostles Creed.

Q. What is the third thing promised for you, by your Godfathers and Godmothers?

A. To keep Gods holy Will and Commandments/ and to walk in the same all the days of my life.

Q. Where do you find these Commandments?

A. In the holy Scriptures, and particularly in the 20th. Chapter of Exodus.

Q. What do you mean, by keeping and walking in Gods Commandments/ to your lives end?

A. I mean, the living in a constant course of obedience to God, and persevering in the same, as long as I live.

Q. What obligation lyes on you to this performance?

A. The Vow made for me in my Baptism?

Q. Do you think that you are bound to believe/ and do as your Godfathers and Godmothers promised for you?

A. Yes verily/ and by Gods help so I will/ and I heartily thank our heavenly Father/ that he hath called me to this State of Salvation/ thro' Jesus Christ our Saviour. And I pray unto God to give me

me his grace/ that I may continue in the same to my lives end.

Q. But how can the Vow made by your Godfathers and Godmothers oblige you?

A. Because they promised and vowed in my name, and if I do not make it good, I loose the benefit of the Covenant then entred into.

Q. But are you able to perform these things?

A. I am not able of my self, and therefore I say by Gods help/ so I will.

Q. How do you prove that you need Gods help for the performance of your Duty.

A. I prove it from Philip. 2. vers. 13. *For it is God that worketh in you, both to will and to do, of his good pleasure.*

Q. By what means are you to obtain Gods Assistance?

A. I am to obtain Gods Assistance by Prayer and Thankfulness.

Q. But how are you assur'd, that you shall obtain Gods assistance?

A. I am assur'd of God's assistance from his gracious promise St. Luke 11. vers, 13. where Christ say's, —— *your heavenly Father will give the holy Spirit to them that ask him.*

Q. How do you prove that you ought to give God thanks, for calling you to this State of Salvation?

A. I prove it from Coloss. 1. vers. 12, 13. where the Apostle exhorts the Colossians, *To give thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in light; who hath deliver'd us from the power of darkness, and hath translated us into the Kingdom of his dear Son.*

Q. Why do you call your Christian State a State of Salvation?

A. Because I have therein all the means of Salvation.

Q. How do you prove it?

A. I

A. I prove it from Rom. 1. verſ. 16. where St. Paul calls the Goſpel of Chriſt, *The power of God unto Salvation, to every one that believeth* ——

Q. Why are you to pray unto God to give you his Grace?

A. I am to pray unto God to give me his grace, that *I* may thereby be enabled to continue faithful in his ſervice unto my lives end.

Q. How do you prove that you may obtain grace by Prayer?

A. I prove it from Hebr. 4. verſ. 16. *Let us come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.*

Q. How do you prove, that you ought to perſevere in theſe duties, to your lives end?

A. I prove it from Hebrews 10. verſ. 38. --- *If any Man draw back, my Soul ſhall have no pleaſure in him.*

Q. Have you another proof?

A. Yes, from Revel. 2. verſ. 10 --- *Be thou faithful unto death, and I will give thee a Crown of life.*

Part IV.

YOU ſaid that the Articles of your Chriſtian Faith were to be found in the holy Scriptures, and are chiefly ſumm'd up, in that which is called the Apoſtles Creed.

Queſt. Are there any other Creeds?

Anſw. Yes: But the chiefeſt of them are thoſe call'd the *Nicene*, and *Athanaſian* Creed.

Q. What difference is there between thoſe Creeds?

A. Not any in ſubſtance, only theſe two are an enlargement, and explanation, of ſome Articles in the Apoſtles Creed.

Q. Why is it call'd the Apoſtles Creed?

A. Be-

A. Because it contains the Summ of the doctrines preach'd by the Apostles, and there being twelve Articles in it, Some think it was composed by the Apostles themselves, or by Apostolical Men, according to the number of the Apostles.

Q. Rehearse the Articles of thy Belief?

A. I Believe in God the Father Almighty/ Maker of Heaven and Earth. And in Jesus Christ/ his only Son/ our Lord; Who was conceived by the Holy Ghost/ born of the Virgin Mary, suffered under Pontius Pilate, was crucified/ dead/ and buried/ He descended into Hell/ the third day He rose again from the dead; He ascended into Heaven. And sitteth at the right Hand of God the Father Almighty. From thence He shall come to Judg the quick and the dead. I believe in the Holy Ghost/ the holy Catholick Church/ the Communion of Saints/ the Forgiveness of Sins the Resurrection of the Body/ and the life everlasting Amen.

Q. What do you chiefly learn by these Articles of your Belief?

A. First/ I learn to believe in God the Father/ who hath made me and all the World.

Secondly/ In God the Son/ who hath redeemed me and all mankind.

And Thirdly/ In God the Holy Ghost/ who sanctifieth me and all the elect people of God.

Q. What do you mean, when you say, I believe.

A. I mean, that I am fully perswaded of the truth of every Article

Q. Are these Words. I believe/ to be placed only at the beginning of the Creed?

A. No, they are to be carryed through, and understood, at the beginning of every Article.

You say you believe in God. Q. What is God?

A. God is an eternal Spirit, infinite in Power, and Wisdom, and all other perfections.

Q. How do you prove, that God is a Spirit?

A. I

A. I prove it from St. John 4. verſ. 24. where Chriſt ſay's, *God is a Spirit.*

Q. How do you prove the Eternity and Wiſdom of God?

A. I prove it from 1 Tim. 1. verſ. 17. *Now unto the King eternal, immortal, inviſible, the only wiſe God be Honour and Glory for ever and ever,* Amen.

But you ſaid, that you learn'd from the Articles of the Chriſtan Faith, to believe in God the Father, and God the Son and God the Holy Ghoſt.

Q. Are there three Gods?

A. No, There are three diſtinct perſons in the Godhead, and yet but one God.

Q. What proof have you that there is but one God?

A. I prove it from 1 Corinth. 8. verſ. 4. —— *there is no other God but one.*

Q. Have you another proof?

A. Yes, from St. Mark 12. verſ. 29. *And Jeſus anſwer'd him, the firſt of all the Commandments is, Hear O Iſrael, the Lord our God is one Lord* ——

Q. What proof have you of three Perſons in the unity of the Godhead?

A. I prove it from 1. John 5 verſ 7 *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are One.*

Part V.

YOU ſay, you believe in God the Father.

Queſt. Why do you call him Father?

Anſw. Becauſe, he is the Father of our Lord Jeſus Chriſt; and the Creator of Angels and Men.

Q. How do you prove that God is the Father of our Lord Jeſus Chriſt?

A. I prove it from 2 Corinth. 1 verſ. 3. *Bleſſed be God even the Father of our Lord Jeſus Chriſt* ——

Q. How do you prove that God is our Father?

A. I prove it from Iſaiah 63. verſ. 16. *Doubtleſs thou art our Father, O Lord* ——

Q. What do you mean, by **Almighty**?

A. By **Almighty** I mean that God is able to do all things.

Q. How do you prove that God is able to do all things?

A. I prove it from St. Matth. 19. verſ 26 --- *with God all things are poſſible* ——

Q. Have you no proof from the old Teſtament?

A. Yes, from Gen. 17. verſ. 1 --- *I am the Almighty God* ——

Q. What do you mean by **Heaven and Earth**?

A. I mean the whole World, and all that therein is.

Q. How did God make the World?

A. By his Word.

Q. How do you prove, that God made the World?

A. I prove it from Acts 17. ver. 24 -- *God that made the World,* —— And alſo from the Hiſtory of the Creation, written at large in the firſt Chapter of *Geneſis*.

Q. How do you prove, that God made the World by his Word?

A. I prove it from Hebr. 11. verſ. 3. *Thro' Faith we underſtand, that the Worlds were framed by the Word of God* ——

Q. How was Man created?

A. His body was formed out of the Earth, and his Soul inſpired by God.

Q. How do you prove it?

A. I prove it from Gen. 2. verſ. 7. *The Lord God formed Man of the duſt of the ground, and breathed into his Noſtrils the breath of life; and Man became a living Soul.*

Q. Was Woman created ſo?

A. No, ſhe was created of a Rib taken from Man,

Q. How do you prove that?

A. I prove it from Gen. 2. verſ. 22. *And the Rib which*

which the Lord God hath taken from Man, made he Woman ——

Q. Was Man made like unto any of the Creatures upon Earth?

A. No, Man was not made like any of the Creatures upon Earth, but he was made after the Image of God.

Q. How do you prove that?

A. I prove it from Gen. 5. verſ. 1 --- *In the day that God created Man, in the likeneſs of God made he him.*

Q. Why; has God a body like Man?

A. No, God has not a body, for he *is a Spirit*, as was proved from St. John 4. verſ. 24.

Q. Wherein then did Mans likeneſs to God conſiſt?

A. Mans likeneſs to God conſiſts in having a reaſonable Soul endued with righteouſneſs and purity.

Q. Did Man continue in that State of Innocence in which he was created?

A. No, in *Adams* diſobedience all fell from it?

Q. How do you prove it?

A. I prove it from Rom. 5. verſ. 12 --- *As by one Man ſin entred into the World, and Death by ſin, ſo Death paſſed upon all Men, for that all have ſinned.*

Q. Is there no means of recovery?

A. Yes, by Jeſus Chriſt the only Son of God.

Q. How do you prove that?

A. I prove it from St. John 3. verſ. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life.*

Part VI.

Queſt. WHat is the ſecond Article of the Apoſtles Creed?

A. And (I believe) in Jeſus Chriſt, his only Son, our Lord.

Q. How

Q. How do you prove that you are to believe in Jesus Christ?

A. I prove it from 1 John 3. 23 --- *And this is his Commandment, that we should believe in the Name of his Son Jesus Christ.*

Q. How is Jesus Christ the Son of God?

A. Jesus Christ is the Son of God by nature, begotten from everlasting of the Father.

Q. How do you prove that?

A. I prove it from St. John 1 verſ. 14 --- *We behold his Glory, the Glory as of the only begotten of the Father* ——

Q. Why is he called Jesus?

A. He is called Jesus, becauſe he is a Saviour, for ſo the word Jeſus ſignifies.

Q. How do you prove this?

A. I prove it from the Angels charge to *Joſeph*, St. Matth 1 verſ. 21 --- *Thou ſhalt call his Name Jeſus, for he ſhall ſave his people from their Sins.*

Q. Why is he called Chriſt?

A. He is called Chriſt, becauſe he is the promiſed Meſſiah, or the anointed of God; for ſo the words Chriſt and Meſſiah ſignifie.

Q. How do you prove that Meſſiah is Chriſt.

A. I prove it from St. John 4. verſ. 25 --- *I know that Meſſiah cometh, who is called Chriſt* ——

Q. How was Chriſt anointed?

A. Chriſt was anointed not with Oyle, but by the Spirit of God.

Q. How do you prove that?

A. I prove it from St. Luke 4. verſ. 18. *The Spirit of the Lord is upon me, becauſe he hath anointed me* ——

Q. To what was Chriſt the Son of God anointed?

A. Chriſt was anointed to three great Offices, of Prophet, Prieſt, and King.

Q. Wherein was Chriſt a Prophet?

A. Chriſt was a Prophet in revealing and preaching the Will of his heavenly Father.

Q. How do you prove that Chriſt was anointed to preach?

A. I

A. I prove it from the aforesaid Text St. Luke 4. verſ. 18 --- *He has anointed me to preach the Goſpel* ——

Q. How is he a Prieſt?

A. Chriſt is a Prieſt by offering himſelf a Sacrifice, and always interceding for us, as our Mediator.

Q. How do you prove that Chriſt is a Prieſt?

A. I prove it from Hebr. 6. verſ. 20 --- *Even Jeſus, made an High Prieſt for ever after the order of Melchiſedek.*

Q. How do you prove that he is a King?

A. I prove it from Hebr. 1 verſ. 8. *But unto the Son he ſaith, thy Throne O God is for ever, a Scepter of righteouſneſs is the Scepter of thy Kingdom.*

Q Have you any proof, that Chriſt, the promiſed Meſſiah, was to be a King

A. Yes, from the Prophet Zachary Chap. 9. verſ. 9 --- *Behold thy King cometh unto thee --- lowly, and riding upon an Aſs* ——

Q. How is Chriſt our King?

A. Chriſt is a King in governing, and protecting his Church? whereof we are Members.

Q. How do you prove it?

A. I prove it from Epheſ. 1. verſ. 22 --- *And hath put all things under his feet, and gave him to be Head over all things to the Church.*

Q. How is Chriſt our Lord?

A. Chriſt is our Lord becauſe by the exerciſe of theſe Offices, of Prophet, Prieſt, and King, he has power and dominion over us.

Q. How do you prove Chriſt to be our Lord?

A. I prove it from Acts 10. verſ. 36 --- *He is Lord of all.*

Part VII.

YOU have already ſhew'd Chriſt to be the Son of God,

Queſt. Is he not alſo the Son of Man? *A.* Yes,

A. Yes, He is.

Q. Is Christ then two persons?

A. No, Christ is both God and Man in one Person.

Q. How do you prove that?

A. I prove it from 1 Timoth. 3. verſ. 16 --- *God was manifeſted in the Fleſh* ——

Q. How did Christ become Man?

A. He was **conceived by the Holy Ghoſt/ and born of the Virgin** Mary, as it is expreſſed in the third Article of the Creed.

Q. How do you prove that Christ **was conceived of the Holy Ghoſt**?

A. I prove it from St. Luke 1 verſ. 35. *The Holy Ghoſt ſhall come upon thee; and the power of the Higheſt ſhall overſhadow thee, therefore alſo that holy thing that ſhall be born of thee, ſhall be called the Son of God.*

Q. How do you prove that Christ was to be born of a Virgin?

A. I prove it from Iſaiah 7. verſ. 14. --- *behold a Virgin ſhall conceive and bear a Son, and they ſhall call his Name Immanuel.*

Q. How do you prove that it was to be the **Virgin Mary**?

A. I prove it from St. Luke 1 verſ. 26, 27 --- *And the Angel Gabriel was ſent from God, to a Virgin eſpouſed to a Man whoſe Name was Joſeph --- and the Virgins Name was Mary.*

Q. How do you prove that **Jeſus Chriſt** was born of this Virgin?

A. I prove it from St. Luke 2. verſ. 7. and 21. *And ſhe brought forth her firſt born Son, --- and his Name was called Jeſus* ——

Q. To what end was Christ born?

A. Christ was born that he might be capable of being our Redeemer, and making ſatisfaction for our Sins.

Q. How did Christ make this ſatisfaction?

A. Chriſt

A. Christ made this satisfaction by **suffering for us/** as it is expres'd in the fourth Article of the Creed.

Q. How is it there expres'd?

A. **He suffered under Pontius Pilate/ was crucified/ dead/ and buried/ He descended into Hell.**

Q. Who was **Pontius Pilate**?

A. The Roman Governor of *Judea*, the Jews being at that time subject to the Romans.

Q. How did Christ suffer under **Pontius Pilate**?

A. He underwent many miseries, and at last death it self, being **crucified** by his appointment.

Q. What do you mean by **crucified**?

A. By **crucified**/ I mean the nailing of his hands and feet to a Cross of Wood, and his body so continued hanging, till he dyed.

Q. How do you prove that Christ was **crucified**?

A. I prove that Christ was **crucified** from St. Mat. 27. vers. 35. *And they crucified him* ——

Q. How do you prove that Christ dyed on the Cross?

A. I prove that Christ dyed on the Cross from St. John 19. vers. 30 --- *And he bowed his Head, and gave up the Ghost.*

Q. How do you prove that he was **buried**?

A. I prove that Christ **was** buryed from St. Mat. 27. vers. 59, 60. *And when Joseph had taken the body, he wrapped it in a clean linnen Cloath, and laid it in his own new tomb.* ——

Q. Why did Christ suffer the death of the Cross?

A. Christ suffer'd the death of the Cross to deliver us from the curse and punishment due to our Sins.

Q. How do you prove, that Christ's suffering on the Cross has deliver'd us from the punishment due to our Sins?

A. I prove it from Galat. 3. vers. 13. *Christ hath delivered us from the curse of the Law, being made a curse for us, for it is written, curs'd is every one that hangeth on a Tree.*

Q. Have you another proof?

A. Yes from 1 Pet. 2. 24. *Who his own self bare our Sins, in his own body on the Tree* ——

Q. What do you mean by Christ's **descending into Hell**?

A. By Christ's descending into Hell, I mean, that after he was **dead and buried**, his Soul and Body continued in the State of separation till his Resurrection.

Q. Why was he not to continue in that State?

A. Christ was not to continue in that State of separation, because *death* was not to *have dominion over him*, as the Apostle tells us, *Rom.* 6. verſ. 9.

Part VIII.

Queſt. WHat is the fifth Article of the Creed?

Anſw. **The third day he roſe again from the dead.**

Q. What do you mean by Christs Resurrection?

A By Christs Resurrection, I mean, his rising from his grave to life, by uniting his Body and Soul together again.

Q. How do you prove that Christ did thus riſe from his grave?

A. I prove that Christ thus roſe from his grave from St. Matth. 28. verſ. 5, 6. *And the Angel anſwer'd and ſaid unto the Women, fear not ye, I know that ye ſeek Jeſus that was crucified, he is not here, for he is riſen, as he ſaid; come ſee the place where the Lord lay.*

Q. Have you another proof?

A. Yes; From Acts 10 verſ. 40, 41. *Him God raiſed up the third day, and ſhew'd him openly, not to all the people, but to Witneſſes choſen before of God, even us, who did eat and drink with him, after he roſe from the dead.*

Q. How

Q. How do you prove, that Christ rose again with the same Soul and Body, which he had before?

A. I prove it from Christ's own words to his Disciples, when he appear'd to them, and they were troubled at his presence, St. Luke 24. vers. 38,39. *And he saith unto them, why are ye troubled, and why do thoughts arise in your hearts: Behold my Hands and my Feet, that it is I, my self: handle me and see, for a Spirit has not flesh and bones as ye see me have.*

Q. Why did Christ rise again the third Day after his Crucifixion?

A. Christ rose again the third day, to shew that his body was not corrupted in the Earth, and to fulfil what the Prophet and he himself foretold of his Resurrection.

Q. What Prophet foretold Christs Resurrection?

A. The Prophet David, Psalm 16. vers. 10. *Thou wilt not leave my Soul in Hell, neither wilt thou suffer thy Holy one to see corruption.*

Q. How do you prove that this was spoken of Christ?

A. Because it is applyed to him by St. Peter, Acts 2. vers. 31. And by St. Paul, Acts 13. vers. 35. in their discourse to the Jews.

Q. Where does Christ foretell his rising again the third Day?

A. He foretells it in St. Mat. 16. vers. 21. *And from that time forth, began Jesus to shew unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and chief Priests, and Scribes, and be killed, and be raised again the third day.*

Q. Of what advantage is Christs Resurrection to us?

A. By Christs Resurrection we are assur'd, that the great work of our Redemption is fulfilled; and that we our selves shall be raised from our graves at the last day.

Q. How do you prove that our Redemption was compleated by our Saviours rising from the dead?

A. Yes from 1 Pet. 2. 24. *Who his own self bare our Sins, in his own body on the Tree* ——

Q. What do you mean by Christ's descending into Hell?

A. By Christ's descending into Hell, I mean, that after he was dead and buried, his Soul and Body continued in the State of separation till his Resurrection.

Q. Why was he not to continue in that State?

A. Christ was not to continue in that State of separation, because *death* was not to *have dominion over him*, as the Apostle tells us, *Rom.* 6. vers. 9.

Part VIII.

Quest. WHat is the fifth Article of the Creed?

Answ. The third day he rose again from the dead.

Q. What do you mean by Christs Resurrection?

A By Christs Resurrection, I mean, his rising from his grave to life, by uniting his Body and Soul together again.

Q. How do you prove that Christ did thus rise from his grave?

A. I prove that Christ thus rose from his grave from St. Matth. 28. vers. 5, 6. *And the Angel answer'd and said unto the Women, fear not ye, I know that ye seek Jesus that was crucified, he is not here, for he is risen, as he said; come see the place where the Lord lay.*

Q. Have you another proof?

A. Yes; From Acts 10 vers. 40, 41. *Him God raised up the third day, and shew'd him openly, not to all the people, but to Witnesses chosen before of God, even us, who did eat and drink with him, after he rose from the dead.*

Q. How

Q. How do you prove, that Chriſt roſe again with the ſame Soul and Body, which he had before?

A. I prove it from Chriſt's own words to his Diſciples, when he appear'd to them, and they were troubled at his preſence, St. Luke 24. verſ. 38,39. *And he ſaith unto them, why are ye troubled, and why do thoughts ariſe in your hearts: Behold my Hands and my Feet, that it is I, my ſelf: handle me and ſee, for a Spirit has not fleſh and bones as ye ſee me have.*

Q. Why did Chriſt riſe again the third day after his Crucifixion?

A. Chriſt roſe again the third day, to ſhew that his body was not corrupted in the Earth, and to fulfil what the Prophet and he himſelf foretold of his Reſurrection.

Q. What Prophet foretold Chriſts Reſurrection?

A. The Propher David, Pſalm 16. verſ. 10. *Thou wilt not leave my Soul in Hell, neither wilt thou ſuffer thy Holy one to ſee corruption.*

Q. How do you prove that this was ſpoken of Chriſt?

A. Becauſe it is applyed to him by St. Peter, Acts 2. verſ. 31. And by St. Paul, Acts 13. verſ. 35. in their diſcourſe to the Jews.

Q. Where does Chriſt foretell his riſing again the third day?

A. He foretells it in St. Mat. 16. verſ. 21. *And from that time forth, began Jeſus to ſhew unto his diſciples, that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief Prieſts, and Scribes, and be killed, and be raiſed again the third day.*

Q. Of what advantage is Chriſts Reſurrection to us?

A. By Chriſts Reſurrection we are aſſur'd, that the great work of our Redemption is fulfilled; and that we our ſelves ſhall be raiſed from our graves at the laſt day.

Q. How do you prove that our Redemption was compleated by our Saviours riſing from the dead?

A. I prove it from Rom. 4. verſ. 25 -- *who was deliver'd for our Offences, and was raiſed again for our Juſtification.*

Q. How do you prove that Chriſts Reſurrection is an aſſurance of ours.

A. I prove it from 1 Corinth. 15, 20, 22 --- *Chriſt is riſen from the dead, and became the firſt fruits of them that ſlept. For as in Adam all dye, even ſo in Chriſt ſhall all be made alive.*

Q. What is the ſixth Article of the Creed?

A He aſcended into Heaven/ and ſitteth at the right Hand of God the Father Almighty

Q. What do you mean by aſcending into Heaven?

A. By aſcending into Heaven/ I mean, that our Lord Jeſus Chriſt fourty days after his Reſurrection went up bodily into Heaven.

Q. How do you prove Chriſt's Aſcention?

A. I prove Chriſts Aſcention from Acts 1. verſ. 9. -- *While they beheld, he was taken up, and a cloud received him out of their ſight.*

You told me formerly, that God is a Spirit.

Q. How then can you ſay, that Chriſt ſitteth at the right hand of God?

A. This is ſpoken after the manner of Men, becauſe ſitting at the right hand, ſignifies the higheſt dignity and authority.

Q. How do you prove that Chriſt is at the right hand of God?

A. I prove it from 1 Pet. 3. verſ. 22. *Who is gone into Heaven, and is at the right hand of God, Angels and authorities and powers, being made ſubject unto him.*

Q. What advantage do we receive by our Saviour Chriſt's aſcention into Heaven?

A. The advantages that we receive by Chriſt's Aſcention into Heaven, are his appearing in the preſence of God for us, as our Mediator and Advocate.

Q. How do you prove that Chriſt is our Advocate, and interceeds for us?

A. I prove that Christ is our Advocate, from Hebr. 7. verſ. 25. *Wherefore he is able to ſave them to the uttermoſt, that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

Q. Is Christ our only Mediator?

A. Yes, He is.

Q. How do you prove it?

A. I prove it from 1 Tim. 2, 5. *For there is one God, and one Mediator between God and Man, the Man Chriſt Jeſus.*

Q. Why is Christ alone our Mediator?

A. Becauſe he alone **dyed and roſe up again** for us, as appears from Rom. 8. verſ 34 -- *It is Chriſt that dyed, yea rather that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.*

Q. What is the ſeventh Article of the Creed?

A. **From thence he ſhall come to judg the quick and the dead.**

Q. What do you mean by this Article?

A. I mean, that the Lord Jeſus ſhall come again, in the ſame Perſon, in which he was before on Earth, and will judg both thoſe that ſhall be found alive at his ſecond coming, and alſo all thoſe that were dead before.

Q. How do you prove that Chriſt ſhall come again, in the ſame Perſon that he was on Earth?

A. I prove that Chriſt ſhall come again in the ſame Perſon that he was on Earth, from the Angels Speech to his Diſciples at his Aſcention, Acts 1. verſ. 11. *Ye Men of Galilee, why ſtand ye gazing up into Heaven; this ſame Jeſus which is taken up from you into Heaven, ſhall ſo come in like-manner, as ye have ſeen him go into Heaven.*

Q. How do you prove that Chriſt **ſhall come to judg** the World?

A. I prove that Chriſt ſhall come to judg the World from St. Matth. 16. verſ. 27. *For the Son of Man ſhall come in the glory of his Father, with his Angels, and then ſhall he reward every Man according to his works.*

Q. How

Q. How do you prove. that Christ shall judg both those that are found alive at his coming, and those that were dead before ?

A. I prove it from Acts 10. verſ. 42 --- *It is he that was ordain'd of God, to be the Judg of quick and dead.*

Part IX.

Queſt. WHat is the eighth Article of the Creed ?

A. I believe in the Holy Ghoſt.

Q. What do you mean by the Word Ghoſt ?

A. The Word Ghoſt ſignifies a Spirit.

Q. Why do you call him holy ?

A. He is called holy/ becauſe he is holy in himſelf, and by his working on the Soul, is the Authour of all holineſs in us.

Q. How do you prove that he is holy in himſelf ?

A. I prove that he is holy in himſelf, becauſe he is call'd the *Holy Spirit*, 1 Theſ. 4. verſ. 8.

Q. How do you prove that the Holy Ghoſt is the Authour of holineſs in us ?

A. I prove that the Holy Ghoſt is the Authour of holineſs in us, becauſe we are ſaid to be *ſanctified by the Holy Ghoſt*, Rom. 15. verſ. 16.

Q. What do you mean by believing in the Holy Ghoſt ?

A. I mean, that I believe him to be the third Perſon in the Holy Trinity, who proceedeth from the Father, and the Son.

Q. How do you prove that he proceeds from the Father, and the Son ?

A. I prove it from St. John. 15. verſ. 26 --- *When the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth, who proceedeth from the Father* ——

Q. What

Q. What is the ninth Article of the Creed?

A. I believe **the Holy Catholick Church, the communion of Saints.**

Q. What do you mean by **Church**?

A. By **Church** I mean the Society of Believers in all ages and places, making one body under Christ their Head.

Q. How do you prove that Christ is the Head of the **Church**?

A. I prove Christ to be the Head of the **Church** from Ephes. 1. verse. 22, 23 --- *And gave him to be Head over all things to the Church which is his body* ——

Q. How do you prove that this **Church** is **Holy**?

A. I prove that this **Church** is **holy** from Ephes. 5. verse. 27. *That he might present it to himself a Glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish.*

Q. What do you mean by the Word **Catholick**?

A. The Word **Catholick** signifies universal, and therefore the **Church** is not confined either to the *Jews*, or to *Rome*, or to any other particular place or Nation.

Q. How do you prove that the **Church** is Universal?

A. I prove the Church to be Catholick or Universal from Revel. 5. verse. 9. *And they sung a new Song, saying, Thou art worthy to take the Book and to open the Seals thereof, for thou hast redeemed us to God, by thy Blood, out of every Kindred, and Tongue, and People, and Nation.*

Q. Why do you add the **Communion of Saints** to this ninth Article of the Creed?

A. Because as Members of the **Catholick Church** we ought to maintain **Communion**, or fellowship, in joyning with one another, in the Word and Sacraments, under Pastours lawfully ordained, and in all other offices of Piety and Charity.

Q. How do you prove that **the Communion of Saints** is joyning in the Word and Sacraments under such Pastors? *A.* I

A. I prove it from the practice of the first Christians recorded, Acts 2. verſ. 42. *And they continued ſtedfaſtly in the Apoſtles doctrine, and fellowſhip, and in breakeing of Bread and in Prayers.*

Q. How do you prove that a fellowſhip one with another is required from Chriſtians.

A. I prove it from 1 John 1. verſ. 7. *If we walk in the Light —— we have fellowſhip one with another ——*

Part X.

Queſt. WHat is the tenth Article of the Creed?

A. **The forgiveneſs of Sins.**

Q. What do you mean by **forgiveneſs of Sins?**

A. I mean by **forgiveneſs of Sins**, a releaſe from guilt and puniſhment, to which we became lyable by tranſgreſſing the Law of God.

Q. Who are capable of receiving this **forgiveneſs of Sins?**

A. All true penitents.

Q. How do you prove that?

A. I prove that all true Penitents are capable of receiving forgiveneſs of Sins, from Acts 3. 19. *Repent ye therefore, and be converted, that your Sins may be blotted out, when the times of refreſhing ſhall come from the preſents of the Lord.*

Q. By whom is this **forgiveneſs of Sins** to be obtained?

A. **This forgiveneſs of Sins** is to be obtain'd by the merits and interceſſion of Jeſus Chriſt, the only Son of God.

Q. How do you prove that?

A. I prove that **forgiveneſs of Sins** is to be obtain'd thro' Chriſt, from 1 John 2 verſ. 1, 2. --- *If any Man ſin, we have an Advocate with the Father Jeſus Chriſt*

Christ the righteous, and he is the propitiation for our Sins: and not for ours only, but also for the Sins of the whole World.

Q. What is the eleventh Article of the Creed?

A. **The Resurrection of the body.**

Q. What do you mean by **Resurrection of the body**?

A. By **Resurrection** I mean, that I believe, that the dead bodies of all mankind, shall be raised out of their graves at the last day, and by the power of God, shall be re-united to their Souls.

Q. How do you prove this Resurrection?

A. I prove it from St John 5. vers. 28. 29. where Christ says--- *The hour is coming, when all that are in their Graves shall hear his voice, and come forth* ——

Q. What is the twelfth and last Article of the Creed?

A. **The Life everlasting.**

Q. What do you mean by **Life everlasting**?

A. **By Life everlasting** I mean that after the Resurrection the Righteous shall enjoy glory and happiness both of body and Soul for ever in Heaven.

Q. How do you prove that the Righteous shall be thus happy?

A. I prove it from 1 Pet. 5. vers. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of Glory which fadeth not away.*

Q. Have you another proof?

A. Yes, from St. Mat. 25. vers. 46--- *the Righteous shall go into life eternal.*

Q. Must none rise again but the Righteous?

A. Yes, both bad and good, shall rise.

Q. How do you prove this?

A. I prove that both good and bad shall rise, from Acts 24. vers. 15--- *There shall be a Resurrection both of the Just, and Unjust.*

Q. What then shall become of the wicked at the **Resurrection**?

A. **At the Resurrection** the wicked shall be ba-

nish'd from the presence of God, and be tormented for ever in Hell, with the Devil and his Angels.

Q. How do you prove this?

A. I prove it from St. John 5 vers. 29 --- *And they that have done evil, shall have a Resurrection unto Damnation*

Q. Have you another proof?

A Yes, from St. Matth. 25. vers. 41. and 46. *And Christ shall say unto them on his left hand, depart from me ye cursed, into everlasting fire, prepared for the Devil and his Angels,* —— *and these shall go into everlasting punishment.* ——

Q. Why do you end your Belief with the Word **Amen**, with which you also end your Prayers?

A Because the Word **Amen** is a note of affirmation, that it is so: as well as a note of desire, or wishing that it should be so.

Part XI.

Quest. YOU said that your Godfathers and Godmothers did promise for you, that you should keep Gods Commandments, tell me how many Commandments there be?

A Ten

Q. Which be they?

A. The same which God spake in the twentieth Chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of bondage.

Q. What is the meaning of these Words?

A. These Words are a preface to all the Commandments, and shew the Power and Authority of God, who enjoyn'd them.

Q. Wh

Q. Why is the Children of *Israels* deliverance out of *Egypt*, particularly mention'd in this preface?

A. Becauſe the Children of *Israels* deliverance out of *Egypt* by the hand of *Moſes*, was a Type or Reſemblance of our deliverance from a worſe than Egyptian bondage by Chriſt Jeſus.

Q. Are we oblig'd to obſerve all the Laws or Commandments deliver'd by *Moſes*?

A, No, we are only obliged to keep thoſe Laws, deliverd by *Moſes*, which are called Moral.

Q. What other Laws did *Moſes* deliver?

A. The Ceremonial, and Judicial.

Q. What do you mean by the Moral Law?

A. By the Moral Law, I mean the univerſal Law of good and evil, by which all Men are oblig'd to regulate or order their lives and actions.

Q. What do you mean by the Ceremonial Law?

A. By the Ceremonial Law I mean that part of the Law of *Moſes*, which orders and appoints the manner of the Jewiſh worſhip and ſacrifices.

Q. What do you mean by the Judicial Law?

A. By the Judicial Law I mean that which ordered the Civil Government of the Jewiſh Nation.

Q. How do you prove that we Chriſtians are obliged to keep the Moral Law?

A. I prove that Chriſtians ought to keep the Moral Law from St Matth. 19. where our Saviour Chriſt, repeating the particulars of that Law, contain'd in the ten Commandments, ſays, at the 19. verſ. *If thou wilt enter into life, keep the Commandments.*

Q. How do you prove that we are not to obſerve the Ceremonial Law?

A. I prove that we are not to obſerve the Ceremonial Law from Epheſ. 2. verſ. 15 where the Apoſtle ſays, *Having aboliſh'd in his Fleſh the Enmity, even the Law of Commandments, contained in Ordinances* ——

Q. What is here meant by Ordinances?

A. By Ordinances is here meant the rites of the Ceremonial Law.

Q. Have you not another proof of Christ's requiting our Observance of the Moral Law?

A. Yes, from St. Matth. 22. verſ. 37, 38, 39, 40. *Jeſus ſaid unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy Soul, and with all thy mind. This is the firſt and great Commandment; And the ſecond is like unto it; Thou ſhalt love thy Neighbour as thy ſelf; on theſe two Commandments hang all the Laws and the Prophets.*

Q. Why doth our Saviour ſay, there are but two Commandments when it appears, that there are ten?

A. Becauſe all the Ten Commandments are contained in thoſe two that Chriſt mention'd. And they were all written in two Tables of Stone.

Q. How many Commandments are contain'd in each Table?

A. The four firſt were written in the firſt Table, and the ſix other were written in the ſecond.

Q. What doeſt thou chiefly learn by theſe Commandments?

A. I learn two things/ my Duty towards God/ in the firſt Table; and my Duty towards my Neighbour/ in the ſecond Table.

Q. What is thy Duty towards God?

A. My Duty towards God is to believe him/ to fear him and to love him with all my heart/ with all my mind/ with all my Soul/ and with all my Strength; to worſhip him/ to give him thanks/ to put my whole truſt in him/ to call upon him/ to honour his holy Name and his Word/ and to ſerve him truly all the dayes of my life.

Q. What is thy duty towards thy Neighbour?

A. My Duty towards my Neighbour is to love him as my ſelf, and to do unto all Men as I would they ſhould do unto me/ to love honour and ſuccour my Father and Mother/ to honour and obey the King/ and all that are put in Authority under him. To ſubmit my ſelf to all my Gover-

nours/

nours/ Teachers/ Spiritual Paſtours/ and Maſters. To order my ſelf lowly and reverently to all my betters. To hurt no body by Word or deed. To be true and juſt in all my dealings. To bear no malice nor hatred in my heart. To keep my Hands from picking and ſtealing/ and my Tongue from evil ſpeaking/ lying/ and ſlandering. To keep my body in temperance/ ſoberneſs/ and Chaſtity. Not to covet/ or deſire other Mens goods: but to learn and labour truly/ to get my own living/ and to do my Duty in that State of life unto which it ſhall pleaſe God to call me.

Part XII.

YOU have done with the Preface of the Commandments, and you ſaid that the Commandments contain'd your Duty towards God/ and your Duty towards your Neighbour.

Q. What do you mean by duty?

A. By the word duty, I mean our obligation to the doing of whatever is requir'd, and avoiding whatever is forbid in each Commandment.

Q. What is the firſt Commandment?

A. Thou ſhalt have no other Gods but me.

Q. What is forbidden in this Commandment?

A. This firſt Commandment forbids the having of no God, and likewiſe the owning of falſe Gods.

Q. Are there any that own no God?

A. Yes, the Pſalmiſt tells us, Pſalm 14. verſ. 1. *That the fool had ſaid in his heart there is no God.*

Q. Are there any that own falſe Gods?

A. Yes, St. Paul tells the Galatians, that when they *knew not God, they did ſervice to them that by nature were no Gods*, Gal. 4. verſ. 8.

Q. Is

Q. Is there nothing else forbid in the first Commandment?

A. Yes, in this as well as in all the other Commandments, not only the particular Sin mention'd in each Commandment is forbid, but every degree thereof is likewise forbidden.

Q. What degrees of Sin are forbidden in the first Commandment?

A. The making the belly a God by gluttony and drunkenness, is one breach of this Commandment, and therefore forbid by it, and St. Paul speaks of some of the Philippians, Chap 3 verf. 19. *Whose God is their belly.*

Q. Does any thing else come within the degree of Sin, forbid in the first Commandment?

A. Yes, Covetousness, for the Apostle calls it *Idolatry*, Colos. 3 verf. 5.

Q. What is requir'd in the first Commandment?

A. The first Commandment requires that we know and acknowledg the true God only; and **that we believe in him/ fear him/ love him/ and trust in him/** before and above all things.

Q. How do you prove that we ought to know the true God only?

A. I prove that we ought to know the true God only from Hosea 13 verf. 4 —— *Thou shalt know no God but me.*

Q. Can you give any other proof that its our duty to know God?

A. Yes, from St. Pauls reproving some of the Corinthians, for want of this knowledg, 1 Corinth. 15. verf. 34 —— *Some* (say's he) *have not the knowledg of God, I speak this to your shame.*

Q. How do you prove that its your duty to believe in God?

A. I prove that 'tis our duty to believe in God from Hebr. 11. verf. 6 --- *He that cometh to God, must believe that he is* ——

Q. How

Q. How do you prove that you are **to fear God**?

A. I prove that I am **to fear God** from 1 Peter 2. verſ 17 where we are commanded *to fear God* ——

Q How do you prove that you are to **love God**?

A. I prove that I am to **love God** from St. Mark 12. verſ. 30 --- *Thou ſhalt love the Lord thy God with all thy heart.*

Q. How do you prove that you are to **truſt** in God?

A. I prove that I am to **truſt** in God from Proverb. 3. verſ 5. *Truſt in the Lord with all thy heart* ——

You ſaid you were to **worſhip** God,

Q. How are you to **worſhip** him?

A. We are to **worſhip** God inwardly in our Souls, and outwardly with our bodies.

Q. What is the inward **worſhip** that is due to God?

A. The inward **Worſhip** due to God is that of the heart and mind, which our Saviour requires, when he tells us, *We muſt worſhip God in Spirit and in Truth*, St. John 4. verſ. 24.

Q What outward **worſhip** are we to give to God?

A. The outward **Worſhip** due to God is that of Bowing and kneeling with the body, which is forbid to be given to graven Images in the ſecond Commandment.

Part XIII.

YOU ſaid that outward Worſhip is forbidden to be given to any graven Image in the ſecond Commandment?

Queſt. What is the ſecond Commandment?

Anſw. **Thou ſhalt not make unto thy ſelf any graven Image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the**

the Water under the Earth. Thou shalt not bow down to them, nor worship them, for I the Lord thy God am a jealous God, and visit the Sins of the Fathers, upon the Children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands, in them that love me, and keep my Commandments.

Q. Was not outward Worship forbid in the first Commandment to be given to any but God?

A. Yes, both inward and outward Worship is there forbid to be given to any, but God only.

Q. What then is the difference between the first and second Commandments?

A. The first Commandment shews us the object whom we are to worship, and the second shews the manner how we are to worship.

Q. Is it not lawful then to make an Image?

A. It is absolutely unlawful to make any Image or likeness of God whatsoever.

Q. How do you prove that 't is unlawful to make any Image or likeness of God?

A. I prove it from Deuter. 4. vers. 12,16. where the Israelites are forbid to make any figure or similitude of God, because *they saw no similitude in the day that God spoke to them.*

Q. Have you any proof from the new Testament, that it is not lawful to make an Image of God?

A. Yes, from Acts 17. vers. 29. when St. Paul say's, that *we ought not to think that the Godhead is like unto Gold, or Silver, or Stone, graven by Art or Mans device.*

Q. Since its unlawful to make an Image of God, may we make an Image of any thing else?

A. Yes, its lawful to make, or paint an Image of any visible thing, for ornament; as *Solomon* caused several sorts of Figures to be made to adorn the Temple of Jerusalem, as we read, 1 Kings Chap. 7.

Q. Up-

Q. Upon what account then is the making of Images forbid in the ſecond Commandment?

A. We are forbid in the ſecond Commandment, to make Images to worſhip them, either by bowing down to them, or praying to them.

Q. Are there any guilty of the breach of the ſecond Commandment by bowing down before, or praying to Images?

A. Yes, both the Heathens and the Papiſts are guilty of this evil practiſe.

Q. How are the Papiſts guilty hereof?

A. In making repreſentations of God, and worſhipping our Saviour Chriſt by an Image, or his Croſs; and alſo in worſhipping Saints, and Angels, praying to them, and falling down, and kneeling before their Images.

Q. What is requir'd or injoyn'd in the ſecond Commandment?

A. The ſecond Commandment requires all bodily worſhip to the true God, as bowing, kneeling, and ſtanding, when we call upon him: and what other outward Ceremonies tend to order, decency, or edification.

Q. How do you prove that this outward bodily Worſhip ought to be given to God?

A. I prove, that bodily Worſhip ought to be given to God, from Pſalm 95. verſ. 6. *O come let us worſhip and bow down, and kneel before the Lord our Maker.*

Q. Have you any proof in the New Teſtament?

A. Yes, from our Saviours falling on the ground, when he pray'd in the Garden, St. Mark 14. verſ. 35. and from St. Pauls kneeling at Prayers on the Seaſhoar, Acts 20. verſ. 36.

Q. What proof have you, that order and decency muſt be obſerv'd in the Worſhip of God?

A. I prove it from 1 Corinth. 14. verſ. 40. *Let all things be done decently and in order.*

Q. What reaſon is there, why this bodily Worſhip ſhould be given to God only?

A. Becauſe he is the Lord our God, and **a jealous God**/ and will not endure that his honour ſhould be deny'd to himſelf, or given to another.

Q. How do you prove this?

A. I prove it from Iſaiah 42. verſ. 8 *I am the Lord, that is my Name, and my Glory will I not give unto another, neither my praiſe unto graven Images.*

Q. What motives does God make uſe of to enforce the Obſervance of the ſecond Commandment?

A. God uſeth both threatnings and promiſes, to excite us, to keep this Commandment.

Q. What is threatned to thoſe that break this Commandment?

A. God threatens to **viſit the Sins of the Fathers/ upon the Children unto the third and fourth generation of them that hate him.**

Q. Who may be ſaid to hate God?

A. Such may be ſaid to hate God, as refuſe to worſhip him: or thoſe that give his Worſhip to another.

Q. What is promiſed to thoſe that keep this Commandment?

A. God has promiſed **to ſhew mercy to thouſands of them that love him/ and keep his Commandments.**

Q. Who may be ſaid to love God?

A. Thoſe may be ſaid to love God that keep his Commandments.

Q. How do you prove it?

A. I prove it from St. John 14. verſ. 15. where our Saviour ſay's, *If you love me, keep my Commandments.*

Q. How do you prove that God is ſevere to the Diſobedient, and merciful to the Dutiful and Obedient?

A. I prove it from Pſalm 145. verſ. 20. *The Lord preſerveth all them, that love him, but all the wicked will he deſtroy.*

Q. Why

Q. Why is it said that God will visit the Sins of the Fathers upon the Children unto the third and fourth generation of them that hate him/ and that he will shew mercy to thousands of them that love him/ and keep his Commandments.

A. To convince us that he takes more delight in shewing mercy, then in inflicting punishment.

Q. How do you prove, that God does not delight in punishment?

A. I prove that God doth not delight in punishment from Ezekiel 33. verf. 11. *As I live saith the Lord, I have no pleasure in the death of the wicked.*

Q. How do you prove that God delights in Mercy?

A. I prove that God delights in Mercy from Micah 7. verf. 18. *Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage, he retaineth not his anger for ever, because he delighteth in Mercy.*

Part XIV.

Quest. IS there no more requir'd in your duty to God, than what you have learn'd in the first and second Commandments?

A. Yes, we are to honour Gods holy Name and his Word/ according as we are taught in the third Commandment.

Q. What is the third Commandment?

A. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless/ that taketh his Name in vain

Q. What is forbid in this Commandment?

A. The third Commandment forbids swearing falsly or on trivial occasions; All mentioning the Name of God, or Christ profanely, or inconsiderate

ly: and all irreverent ſpeaking of Gods Word, or any thing relating to him, or his Worſhip

Q. Is then the taking of Oaths here altogether forbid?

A No, we may take an Oath when the good of our Neighbour, or the finding out of truth requires it, or when we are call'd to it by the Magiſtrate.

Q. How do you prove that we may ſwear upon ſome occaſions?

A. I prove it from Deut. 6. verſ. 13. *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name.* And from Jeremiah 4. verſ. 2. *Thou ſhalt ſwear the Lord liveth in Truth, in Righteouſneſs, and in Judgment.*

Q. Does not our Saviour Chriſt forbid ſwearing at all?

A Yes, Chriſt forbids ſwearing in common diſcourſe, St. Matth. 5. verſ. 34. *But I ſay unto you, ſwear not at all* ——

Q How do you prove that this is meant in common diſcourſe only?

A. I prove it from St. Matth. 5. verſ. 37. *But let your communication be yea, yea, nay, nay, for whatſoever is more then theſe, cometh of evil.*

Q How do you prove that ſwearing may be uſed under the Goſpel on ſome ſolemn occaſions?

A. I prove it from Heb. 6. verſ. 10. where St. Paul ſays, *that an Oath for confirmation, is the end of all ſtrife.*

Q What is requir'd in the third Commandment?

A. The third Commandment requires us to honour Gods holy Name and his Word.

Q What do you mean by honouring Gods holy Name and his Word?

A. I mean that we eſteem Gods Name and Word highly, and always ſpeak of them with great reverence and veneration.

Q How do you prove that we are to pay ſo high reſpect to the Name of God?

A. I prove it from Pſalm 29. verſ. 2. *Give the Lord the honour due unto his Name.*

Q. Are

Q. Are we likewiſe to honour and reverence the Name of Chriſt?

A. Yes.

Q. How do you prove that we ought to honour the Name of Chriſt?

A. I prove that we ought to honour the Name of Chriſt, from Phil. 2. verſ. 9,10 —— *For God hath given him a Name, which is above every Name, that at the Name of Jeſus every knee ſhould bow* ——

Q What do you mean by honouring Gods Word?

A. By honouring Gods Word I mean, that we humbly receive it, and diligently obſerve it.

Q. How do you prove that you are thus to honour Gods Word?

A. I prove it from St. James 1. verſ 21,22 --- *Receive with meekneſs the ingrafted Word, which is able to ſave your Souls,* --- *Be ye doers of the Word, not hearers only* ——

Q. What is the penalty of breaking the third Commandment?

A. God there threatens not to hold him guiltleſs that taketh his Name in vain.

Q. What do you underſtand by not holding guiltleſs?

A. By not holding guiltleſs I underſtand, that God will look upon the Tranſgreſſors of this Commandment as very guilty, even ſo guilty, as to be lyable to the ſevereſt puniſhment for ſo great a crime.

Part XV.

YOU ſaid that the third Commandment requires you to honour Gods holy Name and his Word.

Queſt.

Quest. Is there no more requir'd in your duty towards God?

Answ. Yes, there is more requir'd. I am likewise to serve God truly all the days of my life.

Q. Are we to serve God every day alike?

A. No: God has set apart one day particularly for his service, in the fourth Commandment.

Q. What is the fourth Commandment?

A. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour/and do all that thou hast to do: but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work/ thou and thy Son/ and thy Daughter/ thy Man-Servant/ and thy Maid-Servant/ thy Cattel/ and the Stranger/ that is within thy gates. For in six days the Lord made Heaven and Earth/ the Sea/ and all that in them is/ and rested the seventh day/ wherefore the Lord blessed the seventh day/ and hallowed it.

Q. What is required in this Commandment?

A. The fourth Commandment requires the setting apart a certain portion of our time, for Gods immediate Worship and Service.

Q. What portion of time is required be set apart for Gods Worship by the fourth Commandment?

A. The seventh day: Or one day in seven.

Q. What reason is there given for keeping holy the seventh day.

A. The reason for keeping holy the seventh day is the example of God, because in six days he made all things, and rested the seventh day/ and therefore sanctified and bless'd it/ calling it the Sabbath-day/ which signifies a day of rest.

Q. Are all Men oblig'd to observe this seventh day?

A. No, all Men are obliged to observe one day in seven, but the *Jews* only were obliged to keep the seventh day/ which is particularly mentioned in the fourth Commandment.

Q. What

Q. What day are we Christians oblig'd to observe, and keep holy?

A. We Christians are obliged to keep holy the first day of the Week.

Q. What reason have we to alter the Sabbath-day from the seventh to the first day of the Week?

A. We have reason for this Alteration from the nature of the thing, because our Redemption which was compleated by Christ's Resurrection on the first day of the Week, or Lords day, is a greater blessing than our Creation, commemorated on the seventh day by the *Jews*,

Q. Have you any other reason for changing the Sabbath-day?

A. Yes, the example of our Saviour Christ, and his Apostles, meeting on the first day?

Q. How do you prove Christ and his Apostles meeting on the first day of the Week?

A. I prove it from St. John 20. verse. 19. *And the same day at even, being the first day of the Week, when the Disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said peace be unto you.*

Q. Have you another proof?

A. Yes, from Acts 20. verse. 7. *And the first day of the Week, when the Disciples came together to break Bread, Paul preach'd unto them* ——

Q. After what manner are we Christians to sanctifie, or keep holy, the Sabbath-day?

A. We Christians are to sanctifie or keep holy the Sabbath day, by exercising our selves in religious Duties both publick and private, and forbearing all worldly business, and whatsoever is not of necessity, Charity or mercy.

Q. How do you prove that Works of necessity may be done on this day?

A. I prove that Works of necessity may be done on this day from St. Luke 13. verse. 15. *And the Lord answered and said thou Hypocrite, doth not each one of you*

on

on the Sabbath loose his Ox or his Ass from the Stall, and lead him away to watering?

Q. How do you prove that it is lawful to do works of Mercy and Charity on the Sabbath-day?

A. I prove that it is lawful to do works of Mercy and Charity on the Sabbath-day from our Saviours Example in healing several diseas'd People on this day, and his saying, *it is lawful to do well on the Sabbath-days*, St. Matth. 12. vers. 12.

Q. Are we to set apart any other time for Gods service? besides the **seventh Day.**

A. Yes, some part of every day ought to be spent in Gods service, and also such Feasts and Fasts as are particularly injoyn'd by the Church.

Q. What is forbid in the fourth Commandment?

A. The fourth Commandment forbids all the works of our usual callings on the **Sabbath-Day**/ which are allowed to be done on the other **six Days.**

Q. But may we not imploy others on the Lords day, if we do not work our selves?

A. No, **neither Son/ nor Daughter/ Man-Servant/ nor Maid-Servant/ Cattel/ nor Stranger within your gates**/ are to be employed by us on the **Sabbath-Day.**

Q. Is there nothing else forbid in the fourth Commandment?

A. Yes. It likewise forbids all Idleness in neglecting the Worship of God on this day, and all Sports and recreations, which divert the mind from the Service of God?

Q. But why does this Commandment alone begin with the Word **Remember**?

A. Because Men are generally so bent upon their worldly business, that they had need to have a particular Caution against following it on this day.

Part XVI.

YOU have already given me an account of your Duty towards God, which is taught in the first four Commandments, or first Table of the Law: You told me also that the six last Commandments, or second Table, contain'd your Duty towards your Neighbour?

Quest. What do you mean by Neighbour?

Answ. By the Word Neighbour I mean all Persons of the same Nature with our selves, whither Friends or Enemies, of what Nation, Quality, or Religion soever they be.

Q. How do you prove that the Word Neighbour is to be understood in so large a sense?

A. I prove it from our Saviours Answer to the Lawyers question, *Who is my Neighbour?* in St. Luke 10. vers. 37. where he shews that the *Samaritan* was Neighbour to the Jew, tho' he differ'd from him in Opinion, and was at Enmity with him.

Q. What is the Summ of your duty towards your Neighbour?

A. The Summ of my duty towards my Neighbour, is Justice and Charity.

Q. What is the rule or measure of Justice toward your Neighbour?

A. The general Rule of Justice toward my Neighbour, is *to do to all Men, as I would they should do unto me*, as Christ has commanded, St. Matth. 7. vers. 12.

Q. What is the Rule of Charity?

A. The Rule of Charity is, *To love my Neighbour as my self*: as it is enjoyn'd, St. Matth. 22. vers. 34.

Q. Are you to love, and do to all Men alike?

A. No, tho' I am to deal sincerely with all Per-

sons, yet I am allow'd to love, and to do good to some, more then others.

Q. How do you prove that you may love, and do good to some more than others?

A. I prove it from Galat. 6. vers. 10. *As we have opportunity let us do good unto all Men, especially to them, that are of the houshold of Faith.*

Q. Is there no special regard to be had to any but those of the same Faith?

A. Yes, there are some particular duties, owing to particular Relations, as we may learn from the fifth Commandment

Q. What is the fifth Commandment?

A. **Honour thy Father and thy Mother that thy dayes may be long in the Land which the Lord thy God giveth thee.**

Q. What do you here mean by **Father and Mother**?

A. By **Father and Mother** in this Commandment, I mean not only my natural Parents, but also the King and his Ministers, **all my Governours/ Teachers/ Spiritual Pastors/ & Masters/ and all my Betters.**

Q. What is requir'd in the fifth Commandment to your natural Parents?

A. The fifth Commandment requires me **to love/ honour/ succour/ and obey my Parents.**

Q. How do you prove this to be your duty toward your Parents?

A. I prove it to be my duty from Colos. 3. vers. 20. *Children obey your Parents in all things, for this is well pleasing unto the Lord,* and from 1 Timoth. 5. verl. 4 —— *Let Children learn first to shew piety at home, and to requite their Parents, for this is good and acceptable before God.*

Q. What is your duty to the **King/ and to those in Authority under him**?

A. My duty is to **honour and obey them.**

Q. How do you prove that?

A. I prove it from 1 Peter 2. vers. 13, 14, 17. *Sub-*

mit

mit your selves to every Ordinance of Man for the Lords sake, whether it be unto the King as Supreme or unto Governours, as unto them that are sent by him —— Honour the King.

Q. Are you to obey your Governours in every thing that they command?

A. Yes, unless their Commands are contrary to the Law of God; for if they are, *we ought to obey God rather than Man*, as St. Peter teacheth Acts 5. 29 ——

Q. What is your duty to your Teachers/ spiritual Pastors and Masters?

A. It is my duty to submit my self to them.

Q. How do you prove that you ought to submit your self to your Teachers and spiritual Pastors?

A. I prove that I ought to submit my self to them from Hebr. 13. vers. 17. *Obey them that have the Rule over you, and submit your selves, for they watch for your Souls* ——

Q. How do you prove that you ought to submit to your Masters?

A. I prove that Servants ought to submit themselves to their Masters from 1 Pet. 2. vers. 18 —— *Servants be subject to your Masters with all fear, not only to the good and gentle, but also to the froward.*

Q. What is your duty to all your Betters?

A. My duty to all my Betters is to order my self lowly/ and reverently towards them.

Q. How do you prove this to be your duty?

A. I prove it from Rom. 13. vers. 7 —— *Render to all their dues, honour, to whom honour is due* ——

Q. Is there no duty requir'd from Superiours to Inferiours?

A. Yes, in every Commandment that concerns Relations, tho' no more but the duty of one side is named, yet the duty of the other is always included and imply'd.

Q. How do you prove the duty of Governors to Subjects?

A. I prove the duty of Governors to their Sub-

jects from 1 Pet. 2. 14. where the Apostle says, that *Governors are for the punishment of Evil-doers, and for the praise of them that do well.*

Q. How do you prove the duty of Pastors to their Flocks?

A. I prove the duty of Pastors to their Flocks from 1 Pet. 5. vers. 2, 3. where they are commanded to *feed the Flock of God, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind: neither as being Lords over Gods heritage, but being examples to the flock.*

Q. How do you prove the duty of Parents to their Children?

A. I prove the duty of Parents to their Children from Ephes. 6. verl. 4. *Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord,*

Q. How do you prove the duty of Masters to their Servants?

A. I prove the duty of Masters to their Servants from Coloss. 4. vers. 1. *Masters give unto your Servants that which is just and equal, knowing that ye have a Master in Heaven.*

Q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbids the neglect of any of the forementionʼd duties enjoynʼd?

Q. Give some examples of what is forbidden by this Commandment?

A. It forbids Childrens being disobedient to Parents, and Servants to their Masters; Subjects resisting lawful Authority, and Peoples neglecting the Instructions of their Ministers?

Q. Is there any thing else forbidden in this Commandment?

A. Yes. hereby is forbid all undecent behaviour towards our Betters, and the mocking or despising those that are aged; and likewise the denying either by Superiours, or Inferiours, that duty towards each other, which this Commandment requires. Sin-

Since all this is comprehended in the fifth Commandment,

Q. Why is **Father and Mother** mention'd, rather than the King or any other Superiour?

A. Becauſe God did at firſt ſettle all that power in Parents, which is now, ſince (the increaſe of mankind,) derived to others.

Q. Is any thing particularly promis'd to thoſe who keep the fifth Commandment?

A. Yes, thoſe that keep this Commandment, are promis'd long life, which S. Paul takes notice of Epheſ. 6. verſ. 2, 3. *Honour thy Father and thy Mother, which is the firſt Commandment with promiſe, that it may be well with thee, and thou mayſt live long on the Earth.*

Q. Is this promiſe of long life always perform'd to the Obſervers of this Commandment?

A. No, ſometimes God is pleas'd to ſhorten the lives of good and obedient People, and in mercy *takes away the Righteous from the Evil to come*, as the Prophet Iſaiah obſerves, Iſaiah 57. verſ. 1.

Part XVII.

Queſt. WHat is further requir'd in your duty toward your **Neighbour**?

Anſw. My duty towards my **Neighbour** does further injoyn me, **to hurt no body by word or deed**/ as the following Commandments do particularly teach and ſhew.

Q. What is the ſixth Commandment?

A. **Thou ſhalt do no Murder.**

Q. What does this Commandment forbid?

A. The ſixth Commandment forbids the taking away the life of any Perſon.

Q. Is it utterly unlawful to take away the life of any Perſon? *A.* Yes,

A. Yes, unless it be done by publick Justice, or in a lawful War, or in our own necessary defence.

Q. Is any thing else forbid in this Commandment?

A. Yes the sixth Commandment also forbids the doing any outward injury to any Person, and all revenge, and the bearing of any malice/ or hatred in my heart.

Q. How do you prove that we ought not to revenge our selves?

A. I prove that we ought not to revenge our selves, from Rom. 12. vers. 19. *Dearly beloved avenge not your selves, but rather give place unto wrath, for vengeance is mine, and I will repay it, saith the Lord.*

Q. How do you prove that you ought not to bear malice or hatred in your heart?

A. I prove that I ought not to bear malice or hatred in my heart from Ephes. 4. vers. 31. *Let all bitterness, and wrath, and anger, be put away from you with all malice.*

Q. Have you another proof?

A. Yes, from St. John 3 vers. 15. *Whoso hateth his Brother, is a Murderer* ——

Q. What is requir'd in the sixth Commandment?

A. The sixth Commandment requires the doing all good offices of Humanity and Charity, tending to Peace, and the preservation of our own, and other Mens lives and healths.

Q. How do you prove this?

A. I prove it from 1 Thess. 5. vers. 15. *See that none render evil for evil to any Man, but ever follow that which is good, both among your selves, and to all Men.*

Q. Have you another proof?

A. Yes, Rom. 12. vers. 18. *If it be possible, as much as lieth in you, live peaceably with all Men.*

Q. What is the seventh Commandment?

A. Thou shalt not commit Adultery.

Q. What is forbidden in this Commandment?

A. The seventh Commandment forbids not only Adul-

Adultery, in the ſtricteſt ſenſe; which is the breach of the Marriage-Vow: But likewiſe all Whoredom and Fornication; and all manner of laſciviouſneſs, in thought, word, or deed; and whatever excites to any uncleanneſs whatſoever.

Q. How do you prove that all manner of uncleanneſs is forbidden?

A. I prove that all manner of uncleanneſs is forbidden from Galat. 5. verſ. 19. and 21. where St. Paul tells us, that thoſe who are guilty of *Adultery, Fornication, Uncleanneſs or laſciviouſneſs —— ſhall not inherit the Kingdom of God.*

Q. How do you prove that this ſeventh Commandment reſtrains impure thoughts and deſires?

A. I prove that it reſtrains impure deſires from Chriſts own explanation of this Commandment, St. Matth. 5. verſ. 27, 28. *Ye have heard that it hath been ſaid by them of old time, Thou ſhalt not commit Adultery. But I ſay unto you, that whoſoever looketh on a Woman to luſt after her, hath committed Adultery with her already in his heart.*

Q. How do you prove that you ought to refrain from immodeſt Words.

A. I prove that I ought to refrain from immodeſt Words from Epheſ. 4. verſ. 29. where the Apoſtle ſays. *Let no corrupt communication proceed out of your Mouth* ——

Q. What do you mean by the things which excite to luſt?

A. I mean by the things which excite to luſt, all pampering of the body by exceſſive eating and drinking, all immodeſty in behaviour, or apparel, and what ever elſe adminiſters to luſt and uncleanneſs.

Q. Have you any proof that the things which excite to luſt are forbid?

A. Yes, I have a proof of this from Rom. 13. verſ. 13. 14. *Let us walk honeſtly as in the day not in rioting and drunkenneſs, not in chambering and wantonneſs* ——

and

and make not provision for the Flesh to fulfill the lust thereof.

Q. What is requir'd in the seventh Commandment.

A. The seventh Commandment requires, that I keep my body in temperance, soberness and Chastity.

Q. How do you prove that this is your duty?

A. I prove it to be my duty from 1 Thess. 4. vers. 3, 4, 5. *For this is the will of God even your sanctification, that you should abstain from fornication. That every one should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence, even as the Gentiles which know not God.* —— *For God hath not called us unto uncleanness but unto holiness.*

Part XVIII.

Quest. WHat is the eighth Commandment?

Answ. Thou shalt not steal.

Q. What is forbid in this Commandment?

A. The eighth Commandment forbids not only all robbery and open violence, together with secret theft: But likewise all injustice in taking, or withholding what of right belongs to another.

Q. Is any thing else forbid in this Commandment?

A. Yes, this Commandment does further forbid all Oppression, and Extortion, and hardness or severity to the poor. And also all deceits in weights, and measures, and all manner of cheating and Cousenage in our dealings with any whatsoever.

Q. But may we not offend against this Commandment, and do what is forbidden in it by the abuse and mismanagement, of what is properly our own?

A. Yes we may, -- As by gaming, prodigality, and riotous living, for thereby we wrong our Children and

and families, and such evil practices do likewise frequently lead to Injustice and other vices; an example of which we have in the prodigal Son, Sr. Luk 15

Q. How do you prove that Robbery is forbid?

A. I prove it to be forbid from Levit. 19. verſ. 13. *Thou ſhalt not defraud thy Neighbour, neither rob him* ——

Q How do you prove oppreſſion forbid?

A. I prove oppreſſion to be forbid from Levit. 25. verſ. 14 —— *If thou ſell ought unto thy Neighbour, or buyeſt ought of thy Neighbours hand, ye ſhall not oppreſs one another.*

Q. How do you prove that you ought not to retain anothers due?

A. I prove that I ought not to retain anothers due, from Rom. 13. verſ. 7, 8 — where the Apoſtle ſays, *Render to all their dues,* —— *Tribute to whom tribute is due, and cuſtom to whom cuſtom* ——

Q. Have you any other proof of this?

A. Yes, from Pſalm 37. verſ. 2. where *David* tells us, that the *wicked borroweth, and pays not again.*

Q. How do you prove that you ought not to uſe hardneſs, or ſeverity to the Poor.

A. I prove that I ought not to be hard or ſevere to the Poor from Prov. 14. verſ. 31. *He that oppreſſeth the Poor, reproacheth his Maker,* and from Prov. 21. verſ. 13. *Whoſo ſtoppeth his ears at the cry of the Poor, he alſo ſhall cry himſelf, and ſhall not be heard.*

Q How do you prove that deceit in weights and meaſures is forbid?

A. I prove that 'tis forbid from Deut. 25. verſ. 13, 14, 15, 16. *Thou ſhalt not have in thy Houſe divers weights, a great and a ſmall. But thou ſhalt have a perfect and a juſt weight, a perfect and a juſt meaſure* —— *for all that do unrighteouſly are an abomination unto the Lord thy God.*

Q. How do you prove that all other kinds of fraud, and cheating in our dealings is forbid?

A. I prove that all kind of fraud and cheating in our dealings whatſoever is forbid from 1 Theſſ 4 verſ. 6.

Let no Man go beyond or defraud his Brother in any matter, for the Lord is the avenger of all such.

Q. What is requir'd in the eighth Commandment?

A. The eighth Commandment requires us to be true and just in all our dealings; to make restitution for any wrongs we have done, and to relieve the Poor according to our ability.

Q. How do you prove that we ought to be true and just in all our dealings.

A. I prove that we ought to be true and just in all our dealings from Deut. 16. verſ. 20. *That which is altogether juſt, ſhalt thou follow* ——

Q. Have you another proof?

A. Yes, from Micah 6. verſ. 8. *What does the Lord require of thee, but to do juſtly* ——

Q. How do you prove that you ought to make reſtitution to thoſe you have wrong'd?

A. I prove that I ought to make reſtitution to thoſe I have wronged from Levit. 6. verſ. 4 --- *He that is guilty, ſhall reſtore that which he violently took away, or the thing which he hath deceitfully gotten, or that which was deliver'd him to keep, or the loſt thing which he hath found.*

Q. Have you any other proof?

A. Yes from Ezekiel 33. verſ. 15. there the Prophet exhorts the wicked *to reſtore the pledg, and to give again that he hath rob'd,* in order to obtain mercy with God.

Q. How do you prove that we ought to be charitable in relieving the Poor?

A. I prove that we ought to be charitable in relieving the Poor: from Levit. 25. verſ. 35. *If thy Brother be waxen poor, and fallen in decay with thee, then thou ſhalt relieve him: yea, tho' he be a Stranger, or a Sojourner, that he may live with thee.*

Q. Have you any other proof?

A. Yes, from Heb. 13. verſ. 16. *To do good and to diſtribute forget not, for with ſuch ſacrifices God is well pleaſed.*

Q. What is the ninth Commandment?

A. Thou

A. **Thou ſhalt not bear falſe Witneſs againſt thy Neighbour.**

Q. What is forbid in this Commandment?

A. The ninth **Commandment** forbids not only the accuſing our Neighbour falſly, but alſo all **evil ſpeaking/ lying/ and ſlandering.**

Q. How do you prove, that you ought not to accuſe your Neighbour falſly?

A. I prove that I ought not to accuſe my Neighbour falſly from Exodus 23. verſ. 1. *Thou ſhalt not raiſe a falſe report; put not thine hand with the wicked, to be an unrighteous Witneſs.*

Q. How do you prove that you ought to keep your **tongue from evil ſpeaking?**

A. I prove that I ought to **keep my tongue from evil ſpeaking** from St. James 4. verſ. 11. *Speak not evil one of another, Brethren,* —— And from Titus 3. verſ. 2. where St. Paul bids us, *Speak evil of no Man.*

Q. How do you prove, that **lying** is forbid?

A. I prove that **lying** is forbid from Coloſſ. 3. verſ. 9. *Lie not one to another,* and from Revel. 21. verſ. 8. where *all lyars* are threatned to *have their part in the lake that burns with fire and brimſtone, which is the ſecond death.*

Q. How do you prove that you ought not to be guilty of **ſlander?**

A. I prove that I ought not to **ſlander** any one, from Pſ. 101. verſ. 5. where *David* ſays, *Whoſo privily ſlanders his Neighbour, him will I cut off.*

Q. But may we not tranſgreſs this Commandment tho? the evil that we ſay of our Neighbour be true.

A. Yes we may, if we ſpeak the truth out of ſpite or malice, or ſay any evil thing of our Neighbour, (tho' true) when the glory of God, the good of others, or the juſt vindication of our ſelves does not require it.

Q. How do you prove this?

A. Becauſe any ſuch ſpeaking is directly contrary

to the great rules of Justice and Charity, and to the Apostles precept, but now mentioned, *Speak evil of no Man.*

Q. What is requir'd in the ninth Commandment?

A. The ninth Commandment requires us in every thing to deal sincerely, and to speak the truth from our hearts.

Q. How do you prove that we ought to speak the truth from our hearts?

A. I prove this to be our duty from Ephes. 4. vers. 25. where St. Paul says, -- *Putting away lying, Speak every Man truth with his Neighbour, for we are Members one of another.*

Part XIX.

YOU have already gone thro' nine of the Commandments, all which do chiefly respect the outward actions of Men, tho' in whatever Commandment any thing is enjoyn'd or forbidden, all inclinations contrary to it, are likewise forbid. But the tenth Commandment is wholly design'd to restrain and regulate the inward motions and desires of the heart.

Quest. Tell me therefore, what is the tenth Commandment?

Answ. Thou shalt not covet thy Neighbours House; thou shalt not covet thy Neighbours Wife, nor his Servant, nor his Maid, nor his Ox, nor his Ass, nor any thing that is his?

Q. What is forbid in this Commandment?

A. The tenth Commandment forbids the coveting or desiring other Mens goods; that is any thing our Neighbour is possess'd of, unless we have a just right to it, or his free consent to take it.

Q. Is any thing else forbid in this Commandment?

A. Yes, this tenth Commandment also forbids the setting our hearts violently upon this World, and the eager pursuit of riches, the being discontented with our present condition, and distrusting Gods providence, and likewise all sordidness in denying our selves, or our Families, what is necessary and convenient.

Q. How do you prove that all Covetousness is forbid?

A. I prove that all Covetousness is forbid from St. Luke 12. vers. 15. where Christ says, —— *Take heed, and beware of Covetousness, for a Mans life consists not in the abundance of the things which he possesseth.*

Q. Can you prove that discontent and distrust of Gods providence is forbid?

A. Yes, I prove it from St. Luke 12. vers. 29, 30, 31. where Christ says, *Seek not what ye shall eat, or what ye shall drink, neither be ye of doubtful mind,* —— *For your heavenly Father knows, that ye have need of these things. But rather seek the Kingdom of God, and all these things shall be added unto you.*

Q. What is requir'd in the tenth Commandment?

A. The tenth Commandment requires me to learn and labour truly to get my own living/ and to be contented/ and to do my duty in that state of life/ unto which it shall please God to call me.

Q. How do you prove that you ought to labour to get your own living?

A. I prove that I ought to labour to get my own living from 1 Thess. 4. vers. 11, 12. where the Apostle exhorts, that *we do our own business and Work with our own hands, that we may have lack of nothing.*

Q. Have you another proof?

A. Yes, from Ephes. 4. vers. 28. where the Apostle says, *Let him that stole, steal no more, but rather let him labour working with his hands the thing that is good, that he may have to give to him that needeth.*

Q. How

Q. How do you prove that you ought to be content?

A. I prove that I ought to be content from 1 Tim. 6. verſ. 8. *Having food and raiment, let us be therewith content.* And from the Example of St. Paul who had *learn'd in whatſoever ſtate* he was, *therewith to be content*, Phil. 4. verſ. 11.

Q. How do you prove that you ought to do your duty in that ſtate of life unto which it ſhall pleaſe God to call you?

A. I prove it from 1 Corinth. 7. verſ. 20. *Let every Man abide in the ſame calling wherein he is called.*

Part XX.

My good Child, you have told me what God forbids, and what he requires in each of the Ten Commandments. Now know this, that thou art not able to do theſe things of thy ſelf, nor to walk in the Commandments of God, and to ſerve him, without his ſpecial grace, which thou muſt learn at all times to call for, by diligent Prayer;

And for that reaſon it is prudently ordered (in the ſervice of the Church,) that after the repeating of every Commandment, we ſhould ſay,

Lord have mercy upon us, and incline our hearts to keep this Law; and at the end of all the Commandments, write all theſe thy Laws in our hearts we beſeech thee.

Now ſince Prayer is ſo neceſſary for the obtaining grace to keep Gods Commandments,

Q. Tell me what is Prayer?

A. Prayer is a calling upon God, either with the heart alone, or elſe with the heart and voice toge-

ther:

ther: and that either with such expressions, as our minds suggest to us, or in a prescrib'd form of words.

Q. What form of words is prescrib'd?

A. There are divers forms of Prayer prescrib'd, but the chiefest is that which our Saviour Christ taught his Disciples, which is commonly called the Lords Prayer.

Q. Let me hear if thou canst say the Lords Prayer?

A. OUR Father which art in Heaven/ hallowed be thy Name. Thy Kingdom come. Thy Will be done/ in Earth as it is in Heaven. Give us this day our daily Bread. And forgive us our trespasses/ as we forgive them that trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

Q. How do you prove that you ought to use this form of Prayer?

A. I prove that I ought to use this form of Prayer from St. Matth. 6. vers. 9. where Christ says, *After this manner pray ye.* And from St. Luke 11. vers. 1, 2. *And it came to pass as Jesus prayed, when he ceased, one of his Disciples, said unto him, Lord teach us to pray, as John also taught his Disciples; and he said when ye pray, say,* Our Father which art in Heaven/ &c.

Q. What desirest thou of God in this Prayer?

A. I desire my Lord God our heavenly Father/ who is the giver of all goodness/ to send his grace unto me/ and to all People/ that we may worship him/ serve him/ and obey him/ as we ought to do. And I pray unto God to send us all things that be needful both for our Souls and Bodies; and that he will be merciful unto us/ and forgive us our sins; And that it will please him to save and defend us from all dangers ghostly and bodily; And that he will keep us from all sin and wickedness/ and from our ghostly Enemy/ and from everlasting death. And this I trust he will do/ of his mercy

and

and goodneſs/ thro' our Lord Jeſus Chriſt. And therefore I ſay Amen. So be it.

Q. How many parts are there in the Lords Prayer?

A. The Lords Prayer may be divided into theſe three parts, the Preface, the Petitions, and the Concluſion.

Q. Which is the Preface of the Lords Prayer?

A. The Preface of the Lords Prayer is, Our Father which art in Heaven.

Q. What do you mean by theſe Words, Our Father which art in Heaven?

A. The meaning of theſe Words is, that God as a Father is the giver of all goodneſs / and therefore is willing; and as our Lord God and heavenly Father, is able to hear and to help us.

Q. What do you learn from hence.

A. I learn that we ought therefore with an humble confidence, and awful reverence, upon all occaſions, to make our Prayers and Supplications to Almighty God our heavenly Father.

Q. How do you prove that God is the giver of all goodneſs?

A. I prove that God is the giver of all goodneſs/ from St. James 1. verſ. 17. *Every good and every perfect gift is from above, and cometh down from the Father of Lights*——

Q. How do you prove that God as our Father is willing to hear and help us?

A. I prove that God is willing to hear and help us, from St. Matth. 7 verſ. 11. *If ye then being evil, know how to give good gifts unto your Children, how much more ſhall your Father which is in Heaven give good things to them that ask him.*

Q. How do you prove that God as our heavenly Father is able to help us?

A. I prove that God is able to help us, from Epheſ. 3. verſ.

3. verſ. 20. where St. Paul ſays, that *God is able to do exceeding abundantly, above all that we ask or think.*

Q. But when you pray, why do you ſay **Our Father**/ in the plural number, whereas in the beginning of your Creed you ſay **I believe**/in the ſingular number?

A. When I repeat the Creed, I ſay **I believe**/becauſe every Man is bound to believe for himſelf: But when I pray, I ſay **Our Father**/ becauſe Charity obliges me to pray, that **God would give his grace** (not only) **to me**/ but alſo **unto all People.**

Q. How do you prove that we Chriſtians ought to pray for all People?

A. I prove that we Chriſtians ought to pray for all People from 1 Tim. 2. verſ. 1. where St. Paul ſays, *I exhort that Supplications, Prayers, Interceſſions, and giving of Thanks be made for all Men.*

Part XXI.

YOU have done with the firſt part of the **Lords Prayer** which is the Preface; the next part contains the Petitions.

Queſt. How many Petitions are there?

Anſw. In the **Lords Prayer** there are ſix Petitions; the three firſt relate to God, and the other three relate to our ſelves.

Q. Which is the firſt Petition?

A. **Hallowed be thy Name.**

Q. What do you pray for in this Petition?

A. In this Petition I pray that Gods Name may be acknowledged, worſhipped, and highly honoured by us, and all Men, as infinitely holy.

Q. How do you prove that God is holy, and ought therefore to be honour'd and worſhipped?

A. I prove it from Pſalm 99. verſ. 5. where the Pſalmiſt ſays, *Exalt the Lord our God, and worſhip at his Footſtool, for he is holy.*

Q. What is the ſecond Petition in the Lords Prayer?

A. Thy Kingdom come.

Q. What do you pray for in this Petition?

A. In this Petition I pray, that God would be pleaſed to inlarge his Kingdom of Grace, by inclining the hearts of all Men to ſerve him here.

Q. Do you pray for any thing elſe in this Petition?

A. Yes, I pray likewiſe, that God would aboliſh the power of Sin, and Satan, in us, and all the World; and that he would haſten, and perfect his Kingdom of Glory, by the coming of Chriſt hereafter.

Q. How do you prove that Gods Kingdom of Grace, is in the hearts of his Servants here?

A. I prove it from St. Luke 17. verſ. 21. where Chriſt ſays to his Diſciples, —— *The Kingdom of God is within you.*

Q. How do you prove that the power of Satan is to be aboliſhed?

A. I prove that the power of Satan is to be aboliſhed, from Rom. 16. verſ. 20. where St. Paul ſays, —— *The God of Peace ſhall bruiſe Satan under your feet ſhortly* ——

Q. How do you prove that there will be a Kingdom of God hereafter?

A. I prove that there will be a Kingdom of God hereafter, from St Matth. 13. verſ 43. where Chriſt ſays, that after the day of Judgment, *The Righteous ſhall ſhine forth as the Sun in the Kingdom of their Father.*

Q. What duty may the ſetting up the Kingdom of God here, and hereafter, and the aboliſhing the power of Sin and Satan, teach us?

A It may teach us, that being under the dominion of God, we ought to ſerve him as obedient Subjects

jects of his Kingdom, *in Holineſs and Righteouſneſs all the days of our life*: as we read St. Luke, 1 verſ 74, 75.

Q. What is the third Petition in the Lords Prayer?

A. **Thy Will be done in Earth, as it is in Heaven.**

Q. What do you pray for in this Petition?

A. In this Petition I pray, that God would enable us to obey his Will, with the ſame readineſs, as it is done by the Angels in Heaven; and that we may always chearfully ſubmit to his good pleaſure.

Q. How do you prove that the Angels readily obey God?

A. I prove the obedience of Angels, from Pſalm 103. verſ. 20. *Bleſs the Lord ye Angels of his, that excell in ſtrength, that do his Commandments, hearkening unto the voice of his Word.*

Q. Can you prove the obedience of Angels any other way?

A. Yes, the ready obedience of Angels may alſo be proved from Chriſts Speech to the Officers, that came to take him, St. Matth. 26. verſ. 53. where he ſays, that *if he prayed to his Father he would preſently give him more then twelve Legions of Angels* ——

Q. What is the fourth Petition in the Lords Prayer?

A. **Give us this day our daily Bread.**

Q. What do you pray for in this Petition?

A. In this Petition **I pray unto God that he would ſend us all things that be needful both for our Souls and Bodies.**

Q. Why do you expreſs that which is needful for the Soul, as well as for the Body, by the word Bread?

A. I expreſs what is needful for the Soul by the word Bread/ becauſe the Word Bread is ſometimes in holy Scripture taken in a ſpiritual ſenſe.

Q. Where do you find the word Bread taken ſpiritually?

A. The word Bread is taken ſpiritually in St. John 6.

verſ. 33. where Chriſt is called *the Bread of God, which cometh down from Heaven, and giveth life unto the World.*

Q. Why do you pray give us [this day] our daily Bread?

A. I pray, **give us this day our daily Bread**, to ſhew our dependance on God for a ſupply of our daily wants

Q. Why ought we thus continually to depend on God for the ſupply of our wants?

A. We ought thus continually to depend upon God, becauſe we are commanded *not to truſt in uncertain Riches, but in the living God, who giveth us all things richly to enjoy,* 1 Tim. 6. verſ. 17.

Q. What do you mean by [**Our**] **Bread**?

A. By [**Our**] **Bread** I mean what we get by our own lawful induſtry, or whatever we have a juſt title to, and not what is anothers property.

Part XXII.

Queſt. WHat is the fifth Petition in the **Lords Prayer**?

Anſw. **Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.**

Q. What do you pray for in this Petition?

A. In this Petition I pray, that **God would be merciful unto us, and forgive us our Sins.**

Q. Why are **Treſpaſſes** or Sins ſometimes called Debts in the Goſpel.

A. **Treſpaſſes** or Sins may be called Debts, becauſe we are bound to perform the Law of God, and if we tranſgreſs it, we become debtors to Gods Juſtice, and are lyable to ſuffer the penalties he has threatned to inflict on the diſobedient.

When

When you pray that God would be merciful unto us/ and forgive us our Sins/

Q. Why do you add as we forgive them/ that trespass against us?

A. I add these Words, as we forgive them that trespass against us/ beuause our Saviour Christ has made our forgiving others, absolutely necessary, in order to our receiving forgiveness from God.

Q. How do you prove that our forgiving others, is necessary for the obtaining our pardon from God?

A. I prove it from St. Matth. 6. vers. 14,15. *For if ye forgive Men their trespasses, your heavenly Father will also forgive you. But if ye forgive not Men their trespasses, neither will your Father forgive your trespasses.*

Q. What is the sixth and last Petition in the Lords Prayer?

A. Lead us not into temptation/ but deliver us from evil.

Q. What do you pray for in this Petition?

A. In this Petition I pray, that God would give us grace to withstand all temptations that intice to Sin, and to deliver us from the evil thereof.

Q. Can you prove that God is ready and willing to assist us against temptations?

A. Yes, I prove it from 1 Cor. 10. vers. 13. where St. Paul says, *God is faithful who will not suffer you to be tempted above what you are able, but will with the temptation also make a way to escape, that you may be able to bear it.*

Q. Do you pray for any thing else in the last Petition of the Lords Prayer?

A. Yes, I pray also, that it would please God to save and defend us in all dangers ghostly and bodily; and that he would keep us from all Sin and Wickedness/ and from our ghostly Enemy/ and from everlasting death.

Q. What do you mean by ghostly (or spiritual) dangers?

A. By

A. By ghoſtly (or ſpiritual) dangers I mean all Sin and Wickedneſs, and its evil and neceſſary conſequence, which is everlaſting death.

Q. Who do you mean by our ghoſtly (or ſpiritual) Enemy?

A. By ghoſtly (or ſpiritual) Enemy I mean the Devil, whom I ſolemnly renounc'd at my baptiſm; And here I pray God to enable me to reſiſt him, and to preſerve and defend me from all his ſnares and malice?

Q. How do you prove that God will ſave and defend from all evil/ as well ghoſtly/ as bodily?

A. I prove it from Pſalm 121. verſ. 7. *The Lord ſhall preſerve thee from all evil, he ſhall preſerve thy Soul.*

Q. How do you prove that you ought to truſt that God of his mercy and goodneſs will do this that you deſire of him?

A. I prove that we ought to truſt in God for the granting the Petition that we deſire of him, from St. Mark 11. verſ. 22, 24. where Chriſt bids his Diſciples, *Have Faith* (or truſt) *in God*, and ſays, *what things ſoever ye deſire when ye pray, believe that ye receive them, and ye ſhall have them.*

Q. What is the concluſion of the Lords Prayer?

A. The concluſion of the Lords Prayer is. For thine is the Kingdom/ the Power/ and the Glory/ for ever and ever. Amen.

Q. Why do you not repeat this concluſion in your Catechiſm, when you are bid to rehearſe the Lords Prayer?

A. I do not repeat this concluſion in my Catechiſm, becauſe it is not added by St. Luke, tho' it be by St. Matthew, and for this reaſon it is not always uſed in our Church Service, tho' ſometimes it is. Beſides this concluſion, is vertually implyed and contain'd in the Preface.

Q. What may we learn from the concluſion of the Lords Prayer?

A. The

A. The conclusion of the Lords Prayer may teach us; that God is infinite in power and Majesty, and of an eternal duration.

Q. What may we further learn from it?

A. We may further learn, that we ought on the consideration of Gods infinite perfections, to offer up our Petitions unto him, with the greatest humility and reverence, and may likewise entirely depend on him, for all that we need, or desire of him.

Q. Why do you conclude this and all other Prayers with the word Amen/ with the which also you ended your Creed?

A. The Word Amen at the end of the Creed, is a Note of Affirmation signifying that it is so, for the which reason I there use it. And I make use of it in my Prayers, because the same word is also a Note of Wishing, or Desire, signifying that it may be so, or So be it.

Mary Smith

Part XXIII.

YOU have already given an account of the Creed/ which you said was a rule of Faith; and of the Commandments/ which you called a rule of practise: you have likewise gone thro' the Lords Prayer. And you told me that Prayer was the means of obtaining the grace of God/ to enable us to believe and practise as he requires.

Q. Are there no other outward means of obtaining Gods grace/ but this of Prayer?

A. Yes, the Sacraments which Christ hath ordain'd in his Church are also means of obtaining grace.

Q. How many Sacraments hath Christ ordained in his Church?

A. Two/ only as generally necessary to Salvation/

vation/ that is to say/ Baptism/ and the Supper of the Lord.

Q. Why do you say that there are but two Sacraments only generally necessary to Salvation?

A. I say so, because tho' there are several other things that may be called Sacraments, (which hath occasion'd Errours in the Church of Rome) yet they are not generally necessary to Salvation.

Q. What do you mean by these words generally necessary to Salvation?

A. By generally necessary to Salvation/ I mean, that no Persons are exempt from the obligation of observing them, but such only who are uncapable, or have not an opportunity to receive them.

Q. What meanest thou by this Word Sacrament?

A. I mean an outward and visible Sign/ of an inward and spiritual grace; given unto us/ ordained by Christ himself/ as a means whereby we receive the same/ and as a pledg to assure us thereof.

Q. What particulars are contain'd in this Answer?

A. This Answer particularly shews the Author, and the end of the Sacraments, together with the parts whereof they consist.

Q. Who was the Authour of the Sacraments in the Church?

A. Christ himself was the Authour of the Sacraments in his Church.

Q. To what end did Christ ordain the Sacraments?

A. Christ ordained Sacraments for a twofold end. First, as a means whereby we receive grace. And secondly as a pledg to assure us thereof.

Q. How many parts are there in a Sacrament?

A. Two/ the outward visible Sign/ and the inward spiritual grace.

Q. What do you mean by an outward visible Sign?

A. By an outward visible Sign I mean that part of

of the Sacrament/ which is to be seen and discern'd by the bodily eyes.

Q. What do you mean by the inward and spiritual Grace?

A. By the inward and spiritual Grace/ I mean that divine benefit, which is communicated to the faithful in the Sacraments.

Q. What is the outward and visible Sign or Form in Baptism?

A. Water; wherein the Person is baptized/in the Name of the Father/ and of the Son/ and of the Holy Ghost.

Q. What do you mean by baptizing?

A. The word baptize signifies to wash any Person, or thing with Water.

Q. Where have we any Command for baptizing?

A. We have the Command of Christ for baptizing/ St Matth. 28. verf. 19. (where he says to his Disciples,) *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

Q. How do you prove it necessary to baptize with Water?

A. I prove it necessary to baptize with Water/ from Acts 10. verf. 47. where we find that St. *Peter* commanded Persons to be baptized with Water/ which had already received the Holy Ghost: for he said, *Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized* ——

Q. To what end were you baptized/ in the Name of the Father/ and of the Son/ and of the Holy Ghost?

A. I was baptized in the Name of the Father/ and of the Son/ and of the Holy Ghost, To shew that we ought to believe in each Person of the holy Trinity; And that by our Baptism we are dedicated unto, and obliged to serve, and worship

the Father/ Son/ and Holy Ghost/ one God blessed for ever.

Part XXIV.

Quest. WHat is the inward and Spiritual Grace (in Baptism?)

Answ. A Death unto Sin/ and a new birth unto Righteousness/ for being by nature born in Sin/ and the Children of wrath/ we are hereby made the Children of Grace.

Q. What do you mean by a Death unto Sin?

A. By a Death unto Sin I mean the destroying all evil inclinations, and ceasing from Sin, as a dead Man does from the Actions of life.

Q. What do you mean by a new Birth unto Righteousness?

A. By a new Birth unto Righteousness/ I mean such a change in the Soul, whereby we become new Creatures, and receive Strength and Power to proceed in all vertue and godliness of living.

Q. How do you prove that in Baptism there is such a Death unto Sin/ and a new Birth unto Righteousness?

A. I prove that in Baptism there is a Death unto Sin/ and a new Birth unto Righteousness/ from Rom. 6. vers. 4. *Therefore being buried with him in Baptism unto Death, that like as Christ was raised from the dead, by the Glory of the Father, so we also should walk in newness of life.*

Q. How came you to be born in Sin/ and to be a Child of Wrath?

A. We are born in Sin/ and made Children of Wrath/ by the disobedience of our first Parents.

Q. How do you prove that the disobedience of our

our first Parents made us lyable to Gods Wrath?

A. I prove it from Rom. 5. verſ. 12 where St. Paul ſays, —— *By one Man Sin entred into the World, and Death by Sin, and ſo Death paſſeth upon all Men, for that all have ſinned.*

Q. How do you prove that you were born in Sin?

A. I prove that we were born in Sin/ from Pſalm 51. verſ. 5. where *David* ſays, *Behold I was ſhapen in Iniquity, and in Sin did my Mother conceive me.*

Q. How do you prove that you are a Child of Wrath?

A. I prove that we are Children of Wrath/ from Epheſ. 2 verſ. 3 —— *And were by Nature Children of Wrath even as others.*

Q. What do you mean by a Child of Grace?

A. By a Child of Grace I mean, a Child of God, which was the ſecond great Priviledg I ſaid I had by my Baptiſm.

Q. How does the uſe of Water in Baptiſm repreſent the inward benefit of Spiritual Grace?

A. Water in Baptiſm does repreſent the inward benefit of Spiritual Grace in this manner. for like as Water cleanſes the Body from filth, by it's being waſhed therewith: So the Grace of God cleanſes the Soul of the Perſon baptized from Sin.

Q. What is required in Perſons to be baptized?

A. Repentance whereby they forſake Sin/ and Faith/ whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Q. How do you prove Repentance neceſſary in order to Baptiſm?

A. I prove Repentance neceſſary in order to Baptiſm/ from Acts 2. verſ. 38. where St. *Peter* bids the *Jews* to *repent that they may be baptized.*

Q. How do you prove that a ſtedfaſt belief of Gods promiſes in Chriſt are requiſite in order to Baptiſm?

A. I prove Faith in Christ requisite in order to Baptism/ from Acts 8. vers. 12. *But when they believed Philip, preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were baptized both Men and Women.*

Q. What particular Promise from God have we in Baptism?

A. In Baptism we are promised Remission of Sins.

Q. How do you prove that Remission of Sins is to be obtain'd in Baptism?

A. I prove Remission of Sins to be obtain'd in Baptism from the Speech of *Ananias* to *Saul*, upon his Conversion, Acts 22. vers. 16. where he says to him: —— *Arise and be baptized, and wash away thy Sins* ——

If these be the Conditions required in Baptism/

Q. Why then are Infants baptized/ when by reason of their tender age/ they cannot perform them?

A. They promise them both by their Sureties/ which promise when they come to age/ they themselves are bound to perform.

Q. What do you mean by Sureties?

A. By Sureties I mean my Godfathers and Godmothers/ which undertook for me at my Baptism/ when I entred into Covenant with Christ, as it is mentioned in the beginning of the Catechism.

Q. How do you prove that Children are capable of entring into this Covenant.

A. Because all that are capable of entring into the Kingdom of God, must necessarily be capable of being admitted into the Covenant thereunto belonging.

Q. How do you prove that Children are capable of entring into the Kingdom of God?

A. I prove it from St. Mark 10. vers. 14. And Je-

ſus ſaid —— *Suffer the little Children to come unto me, and forbid them not, for of ſuch is the Kingdom of God.*

Q. What is required of you in order to your performing what your Sureties promiſed for you?

A. I am to ratifie and confirm in my own Perſon the Vow made for me, by my Sureties at my Baptiſm/ when I come to age, and am capable of underſtanding it, which is publickly and ſolemnly done at Confirmation.

Part XXV.

YOU have already given an account of Baptiſm/ which is the firſt Sacrament in Chriſt's Church.

Queſt. Which is the other Sacrament that Chriſt ordained.

A. The other Sacrament ordain'd by Chriſt, is called the Sacrament of the Lords Supper.

Q. Why is it called the Lords Supper?

A. It's called the Lords Supper/ becauſe it was ordain'd by Chriſt immediately after he had eaten the Paſſover, at his laſt Supper with his Diſciples.

Q. How do you prove that this Sacrament was ordain'd by Chriſt?

A. I prove that the Sacrament of the Lords Supper was ordain'd by Chriſt from Matth. 14. verſ. 22,23,24. —— *And Jeſus took Bread and bleſſed, and brake it, and gave it to them, and ſaid, Take, eat, this is my Body. And he took the Cup, and when he had given thanks, he gave it to them, and they all drank of it; And he ſaid unto them, This is my Blood of the New Teſtament, which is ſhed for many.*

Q. Why was the Sacrament of the Lords Supper ordained;

A. For

A. For a continual Remembrance of the Sacrifice of the death of Christ/ and of the benefits which we receive thereby.

Q. Why do you call Christs death a Sacrifice?

A. I call Christs death a Sacrifice/ because hereby he made an attonement for Sin.

Q. How do you prove that Christ by his death has made an attonement for Sin?

A. I prove that Christ by his death has made an attonement for Sin, from Hebr. 9. vers. 26 — *But now in the end of the World hath he appeared to put away Sin by the Sacrifice of himself.*

Q. How do you prove that the Remembrance of Christs death is the end of the Sacrament?

A. I prove that the Remembrance of Christs death is the end of the Sacrament of the Lords Supper/ from Christs own Words to his Disciples at the first Institution thereof, St. Luke 22. vers. 14. where Christ says — *Do this in Remembrance of me.*

Q. What is the outward part or Sign in the Lords Supper?

A. Bread and Wine which the Lord commanded to be received.

Q. How do you prove that the Lord commanded both Bread and Wine to be received in Remembrance of his death?

A. I prove that Christ commanded both Bread and Wine to be received in Remembrance of his death/ from St. Matth. 26. vers. 26. 27. *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to them — And he took the Cup, and gave thanks, and gave it to them, saying, Drink ye all of this —*

Q. But how is the Lords Death represented or shewed forth by the Bread and Wine in the Sacrament?

A. The Death of Christ is shewed forth in the Sacrament of the Lords Supper after this manner;

The

The breaking of the Bread/that represents the bruising, and crucifying of Christs Body; and the pouring forth the Wine/ represents the shedding of his precious Blood.

Q. What is the inward part/ or thing signified (in the Lords Supper?)

A. The Body and Blood of Christ/ which are verily and indeed taken and received by the faithful in the Lords Supper.

Q. What do you mean by taken and received by the faithful?

A. By taken and received by the faithful/ I mean, that none but good and faithful People, receive any benefit from it: and likewise that Christs Body and Blood are received in this Sacrament spiritually, or by Faith/ and not in a gross and carnal manner.

Q. What are the benefits whereof we are made partakers thereby?

A. The strengthning and refreshing our Souls, by the Body and Blood of Christ/ as our Bodies are by the Bread and Wine.

Q. How do you prove the great benefits which are receiv'd by this Sacrament?

A. I prove the benefits of this Sacrament of the Lords Supper/ from 1 Corinth. 10. vers. 16. where St. Paul says, *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ, and the Bread which we break, is it not the Communion of the Body of Christ?*

Part XXVI.

Quest. WHat is required of them that come to the Lords Supper?

Quest. To examine themselves whether they repent them truly of their former sins, stedfastly purposing

posing to lead a new life: have a lively Faith in Gods mercy thro' Christ, with a thankful remembrance of his death, and be in Charity with all Men.

Q. How do you prove that we must examine our selves before we come to the Lords Supper?

A. I prove examination necessary before receiving the Sacrament of the Lords Supper; from 1 Cor. 11. verse. 28. where St. Paul says, *Let a Man examine himself, and so let him eat of that Bread, and drink of that Cup.*

Q. What do you mean by examining our selves?

A. By examining our selves I mean, that we try our Lives and Actions by the Laws of God, to see wherein we have done amiss.

Q. But what are you do to after you have examin'd your self?

A. After I have examin'd my self, I am to repent me truly of my former sins, stedfastly purposing to lead a new life.

Q. How do you prove Repentance necessary?

A. I prove Repentance necessary, that I may obtain forgiveness of my former Sins, from Acts 3. verse. 19. where St. *Peter* says to the Jews, *Repent and be converted, that your Sins may be blotted out when the times of refreshment shall come from the presence of the Lord.*

Q. How do you prove it necessary to lead a new life?

A. I prove the necessity of a new life from Ephes. 4. verse. 22, 23, 24. where St. *Paul* says to the Ephesians, —— *Put off concerning the former Conversation the old Man, which is corrupt,* —— *And be renewed in the Spirit of your mind. And put on the new Man, which after God is created in Righteousness and true Holiness.*

Q. What else is needful to make us worthy partakers of the Lords Supper?

A. It is further needful to our worthy receiving

of

of the Lords Supper/ to have a lively Faith in Gods mercy thro' Christ.

Q. How do you prove Faith necessary?

A. I prove Faith necessary, when we approach to God in the Lords Supper/ or any other religious duty; from Hebr. 10. vers. 22. where the Apostle says, *Let us draw near with a true heart, in full assurance of Faith* ——

Q. What more is required of them that come to the Sacrament of the Lords Supper?

A. They that come to the Lords Supper/ are also required, to have a thankful remembrance of Christ's death.

Q. Why are we to remember Christs death with thankfulness?

A. We are to remember Christs death with thankfulness, because of the Victory we thereby obtain over Sin and Death.

Q. How do you prove it?

A. I prove we should be thus thankful from the Example of St. Paul 1 Corinth. 15. vers. 57. who (speaking of Sins and Death) says, *Thanks be to God who giveth us the Victory thro' our Lord Jesus Christ.*

Q. Is there no more required in order to the due receiving of the Lords Supper?

A. Yes, It is likewise required to be in Charity with all Men.

Q. What do you mean by being in Charity?

A. By being in Charity is meant not only the forgiving injuries, but also loving and bearing good will towards all Men.

Q. How do you prove that forgiving injuries is necessary in order to our worthy receiving the Lords Supper?

A. I prove forgiving injuries necessary from St. Matth. 5 vers. 23, 24. where Christ says, —— *If thou bringest thy gift to the Altar, and there remembrest,*

that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy gift.

Q. How do you prove that we should bear good will towards all People, in order to our worthy partaking of the holy Communion.

A. To bear good will towards all People, has bin already proved to be the duty of all Christians; but its more especially necessary to fit us for the holy Communion, because we are there particularly united unto one another.

Q. How do you prove this particular union of Christians at the Sacrament of the Lords Supper?

A. I prove this union from 1 Cor. 10. vers. 17. *For we being many, are one Bread and one Body, for we are all partakers of that one Bread.*

Q. Why is it necessary that we should thus carefully examine and prepare our selves before we come to the Lords Supper?

A. It's necessary that we carefully examine our selves before we come to the Lords Supper/ because of the great danger of coming to that holy Sacrament unworthily.

Q. How do you prove that it is dangerous to come to the Sacrament of the Lords Supper unworthily?

A. I prove the dangers hereof from 1 Cor. 11. vers. 29 where the Apostle says, *He that eateth and drinketh unworthily, eateth and drinketh damnation to himself not discerning the Lords Body.*

Q. But is there no other danger from the Sacrament of the Lords Supper/ but that of receiving it unworthily?

A. Yes, there is also great danger in neglecting the Sacrament of the Lords Supper/ or wilfully staying away from it.

Q. Wha

Q. What is the danger of neglecting it?

A. There is as great danger of damnation, from the wilful neglecting the Lords Supper, as from the unworthy receiving it: Because such neglect is a plain contempt of Christ's kind invitation, and also a manifest disobedience of his positive Command.

Q. How long is the Sacrament of the Lords Supper to continue in the Church?

A. The Sacrament of the Lords Supper is to be continued in the Church, till the coming of Christ to Judgment.

Q. How do you prove this?

A. I prove the Sacrament of the Lords Supper is to continue till Christ's coming to Judgment from 1 Corinth. 11. vers. 26. where St. Paul says, —— *As oft as ye eat this Bread, and drink this Cup, ye do shew forth the Lords death till he come,*

William

FINIS.

Barnes

His Book